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THE BETTER WAY

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AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY

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EDITORIAL.

A NEW VOLUME.

THE BETTER WAY commences its Eleventh Volume with this number, having been published five years. It commences the new volume with a larger and better corps of contributors and local reporters throughout the country, a very much larger subscription and business patronage, and in a better financial condition than it has ever enjoyed since its commencement. This is due to our friends and the increased number of our patrons, whom we both thank and congratulate.

We have in contemplation some new and original features of journalism which our readers will greatly enjoy, as soon as we can adjust the mechanical machinery to its materialization. Our aim is to make as able and interesting a paper, in every issue, as possible.

Will our patrons continue the good work of steadily increasing our subscription list that we may carry the new gospel of comfort, hope, and true knowledge to the heart-sufferers among earth's children?

TO WHOM IT MAY CONCERN: *"Thou shalt not bear false witness against thy neighbor."*

FROM ALL parts of the country come words of gratulation, cheer, and encouragement, accompanied with subscriptions, to the editors and publishers of the BETTER WAY. Thanks, friends, we are more grateful than we have time or language to express.

THE MAN who denies Spiritualism simply because he has not yet received the test that convinces, is on a par with him who denies the claims of astronomy because of his ignorance. Nay, some may be compared to the "Jasperian" Christian who believes that the sun "do move."

LAST Sunday a large number of our spiritual societies closed their regular meetings for the months of July and August, as most of the mediums and lecturers have camp engagements during that time, and Spiritualists generally prefer to seek soul food under nature's canopy during the heated term.

NOW THAT the camp-meeting season has begun, our many new converts will have an opportunity of seeing another phase of Spiritualism; namely, its summer work and the manner in which the angel world continues to shed its light amid Nature's beauteous foliage where suffering humanity can enjoy the spiritual while recuperating physically.

"COME UP HIGHER!" says the active but exalted spirit to the plodding mortal. "Look up; not down!" Excelsior! to the soul intent upon being master of the whole being is a clarion call, full of the prophecy of spiritual victory. Immortal man can not afford to sink to the mortal level of earth's ambitions, lusts, and follies; a future angel can not afford to be an earth-insect.

SINCE Dr. Parkhurst's departure from New York others of his inclination are endeavoring to imitate him in preaching against social corruption, presumably to gain a little popularity or notoriety. But New York does not take kindly to duplications. Originality, however absurd, makes the man in New York; and a clerical somersault especially never fails of inspiring the masses to "do the rest."

WHEN a modern newspaper, like the *Waverly Magazine*, says, "Telepathy may sound better to modern ears than mesmeric trance or clairvoyance, but it has no more substantial foundation," we think of comparing the writer to Rev. Jasper and those who still believe in a literal hell, a personal devil, and similar Christmas stories and myths. Telepathy has as much of a foundation as astronomy has.

"One touch of nature makes the whole world kin."

That was a manly, noble tribute of sympathy, poured out in the name of our common humanity, by the recent Democratic National Convention in Chicago, when it lifted the man, James G. Blaine, above the partizan, and in his great sorrow gave him the full measure of the manly sympathies of his political opponents, in his sudden and overwhelming bereavement!

Such noble acts elevate humanity, and make the world better. There is a substratum of good, of tenderness and brotherly sympathy below the boiling surface of bitterness and political animosity, and suffering is the spear which reaches and opens it. That unqualified resolution of sympathy for James G. Blaine, the man, passed unanimously by the Democratic National Convention, will remain in history as a rebuke to the false dogma that "all men are by nature, sinful, corrupt, and totally depraved."

SPECULATIONS.

And now comes a learned Theosophist and asserts that there were two Adams; one a modern myth only, representing humanity, and not a human personality, and the other Adam Kadman, who represented the solar system. The regular, orthodox Adam, who, with his wife enjoyed fruit, and ate it to his sorrow and ours, it is claimed by the Hebrew Scriptures was a real personage, living some four thousand and odd years ago, though the chronology of those same Scriptures is as mixed, doubtful, and unreliable as the apple story and its sequence. The learned Theosophist lecturer said that the four thousand and odd years simply meant the 4320 cycle and not years at all. The old writers blundered through ignorance, and in that we think the Theosophist may be right.

But when he asserts as a fact—is it really a fact proven?—that "the first physical man of our present type, appeared on earth about 18,000,000 years ago," our caput seems paralyzed with wonder as to how he knows; and asks if even he has not made a mistake in limiting the sum to six cyphers when he should have used six times six, or even more. The world of speculation is larger by an immensity than the solid world of fact. It takes but a moment to conceive, gestate, and bring to birth a theory: Given the intellectual wombs, and the families outnumber mathematics. Most of them are as baseless as "the shadow of a vision." They are classed under the generic name of "fads" when they have an enthusiastic following. But Spiritualism is no mere theory, no dream, no "fad," but is an embodied fact in law and life.

REAPING WHAT IS SOWN.

Prof. J. Delbœuf, who once took the views of the "Nancy school" that hypnotized subjects could be made to commit crime, now opposes the idea on the ground that latent tendencies of the crime suggested must exist, experiments with subjects having brought him to this conclusion. Hypnotized subjects are but sensitives controlled by other minds, and analogous to mediums under spiritual control. It is well known that the latter, when morally and mentally pure in the normal state, always voice the highest sentiments in the trance state, while those known to be insincere, jealous or avaricious, are not always reliable as mediums, however honest their intention in the exercise of their gifts. Whether due to nature asserting itself *nolens volens* or spiritual environment created by an inharmonious life is indifferent. Hypnotic experiments, like those with laughing gas, give additional warning that sensitives must be true to the principles of Spiritualism if they would command respect for themselves and the cause they espouse. And furthermore, these errors should serve as a broad hint to them as to what they would become as spirits excarnate—counterparts of their earth life, re-enacting, whether they will or not, that which they most lived or practiced. Is it to save us from such a future that our spirit friends are constantly admonishing to overcome human passion, animalism, and selfishness? Is the warning not worth heeding?

Thirty-five States now have secret ballot laws.

ANOTHER CLAIM QUESTIONED.

The Rev. Dr. K. Kohler, in the *Menorah* for June, treats of the peculiar teachings of the oldest manual of the Church, recently brought to light, and entitled "Teachings of the Twelve Apostles." Its first part is in character and conception essentially Jewish. It gives the formula with the prayers of the eucharist as observed by the Christian Church, showing it to have been of Jewish and not Christian, origin as is claimed. Rabbi Kohler closes a very interesting review of the work with the following statement:

"A thorough investigation of all the facts then makes it more than probable that the coupling of the Last Supper with the Passover feast was but the result of second thought. The idea emanated from the love-feasts of the disciples of Jesus, who, in their entranced state, saw their crucified master after the crucifixion come to partake of their sacred meals, and probably first on some, if not the very first Passover Eve gathering. Hence the very idea of resurrection became in connection with their communion-feasts the nucleus of the Christian Church. And this is the reason why in the gospel record the reappearance of the risen Christ at their first communion feasts forms the climax and consummation of the realization of their Messianic hope. In fact, then, the Lord's Supper was and is nothing but an Essene love-feast. As such it was regarded and treated as a holy mystery accessible only to the initiated, the baptized, or those marked with the baptismal seal of life on the forehead, the later Christian cross. Beginning as a love-feast at the close of Sabbath (Saturday), the supper used to be prolonged till sunrise, until it was finally transferred to Sunday morning, when the Eucharist alone was retained."

THE MAN OR THE MUMMY?

Why is it that the evoluted minds of this age, trained in modern schools of thought, who have harvested the wonderful disclosures in nature, science, philosophy, art, ethics, and religion, which are so peculiar to the present, and so dissimilar to all the past of history,—why is it that such minds are content to gather up all the old debris, to consecrate it by a baptism of faith, and then hurl it, like a catapult, at every new law, fact, philosophy, and disclosure which is seeking recognition and place in the great arcanum of the present age.

What does the world of to-day want of mummies? They are simply the curiosities of the past, and as such, interesting as studies of long, long, dead centuries. We take a mummy out of its case,—a Rameses, or Pharaoh, or a Nautch girl—but we neither create mental, moral, or social gods of them, or trace in their lives something to worship, something to admire, or something by which to fashion our own lives. They are defunct; their systems, moral, social, political, like their standard of intelligence, belongs to a defunct age, only surviving as a memory, because wrapped in the mummy-cloths of history.

Of what earthly or heavenly use to us are mummies? We might go further and ask, of what use are mummy worshippers intellectually and religiously wrapped in the decayed and decaying cerements of dead centuries? Did they disclose their religious natures by worshipping fire? A molten calf? An altar of wood, consecrated? A dead, sheepskin parchment? A cross, or a crescent? Why should we continue the same worship, because these mummies once did? They believed according to their limited knowledge, shall we dispossess ourselves of the increased knowledge of to-day, and go back and sit at their feet, metaphorically, and continue the unreasonable mummery?

John Calvin is as dead as a Theban mummy. When he lived, he thought and acted up to his light. He lived in the gloaming of the morning. Honest, as far as he knew. The sun has arisen and the gloaming is dispelled, and yet the Calvinists of to-day do not seem to realize it. They linger in spirit around the decayed sarcophagus of good, old, ignorant John Calvin, saying in their hearts: "Let us worship what, and as you did; what you believed we will believe, your anthropomorphic deity shall be our God; your hell and heaven, our hell and heaven." Is there a grain of sound reason, not to say common sense, in this position?

If we must, in order to be truly orthodox in religion, accept the old parchments of history as infallible, and inerrant standards of faith and of action, then let us be consistent, and accept *all* they teach and not discriminate, using our modern, evoluted judgments and greater knowledge as the discriminating force. Let us accept the colored preacher's faith, applied to astronomy as to theology, and instead of sneering, let us shut up our school-books, close our telescopes and eyes, and affirm "the sun do move," for the infallible book says so. Living men or mummies? Which?

RUSSIA AND THE JEWS.

Mr. Arnold White, after eight months' residence and close observation in Russia, furnishes an able paper in the *Contemporary Review* for May, touching the status of the Jews and the causes which led to that act of inhumanity which has awakened the conscience of the whole civilized world, to wit, the forcible expulsion of the Jewish race from the Russian Empire. Mr. White declares that the Russian government is honest in its action, but it is an ignorant, selfish, inhuman, creedal honesty. The perpetuity of the Russian form of the Greek Church—the national religion—lies at the bottom of this religious act of persecution. It is no better, and no worse than that which has been practiced by the Latin, or Romish Church upon occasion.

Mr. White says that the Russian powers affirm that the religion of the expatriated Jews is an insult to the Russian Church; that the person of the Jew is a menace to Russian unity, and the system of life practised by the Isrealite, an outrage to the national pride, and that the repression of the Jew is an act of sheer self-defence. We quote what certainly honors the Jew, but degrades Russia, in that it is a confession of the superior ability, intellectually, and in everything which speaks a power in manhood, of a despised race, and shows the decadence of mental, moral, and civil qualities in a nation boasting of its Christianity, and the best and truest of Churchianity's organizations and teachings.

"Russians hold that the bright, Jewish intellect, if allowed free play, would contaminate the whole Empire within a short space of time. It has been calculated that if the repressive laws of Russia were repealed, and the Jews allowed access to any and every post in the service of the Empire, eight years would not pass before every post worth having outside of the army and navy, would be filled by an official of the Hebrew faith. I believe this statement to be little if at all exaggerated."

We shall refer to this question again, but while the whole country is condemning Russia for its injustice to an innocent people, whose birth, race and place were not selected by themselves, can we find no parallel, either in causes, reasons, and general policy of injustice in our treatment of the Chinese? Should not our hands be clean before we point with scorn and sorrow to the polluted hands of Russia?

PSYCHIC DEVELOPMENT.

To excite wonder seems to be a craving with which a large number of sensitives are troubled. A desire for the development of mediumship for physical manifestations is the result, and thus the oft-repeated question, "How can I become a medium?"

While experience may be the best instructor of the nature of mediumship, a primary lesson would perhaps lead to a better and more perfect development when practically begun.

First, it should be known that mediumship is sensitiveness to higher influences than those termed material, these higher influences beginning with sympathetic suffering through a rapport with other mortals or spirits, and terminating with thought-reading. But, the cause of this sensitiveness is due to the unfolding of the spiritual sense organs above the material or physical—a "quickening of the spirit." Mediumship is thus composed of one or more "spiritual gifts," which become pronounced according to their exercise or use, and free from error according to the control the medium has over his or her human passions, whether belonging to the sensual or emotional. The sensual passions may be designated as lust, intemperance, and excessive material pleasures. Emotional passions as envy, jealousy, hatred, arrogance, self-sufficiency or arrogance that has a selfish basis, vanity or conceit based on egotism, etc.

Exercising one's mediumistic qualities thus means to live spiritually. Not only by controlling the dominant passion or passions, but by living their antitheses; namely: being temperate in all things; exercising justice towards all, and sympathizing with those who are still in the throes of freeing themselves from their animalism.

The desire to become a medium, therefore, should be accompanied by the desire to become a good one—one that will do honor to the cause of Spiritualism and delight the angel workers who are striving to be near them. Love makes conditions favorable for these angel workers, and the more directly mediums can come in rapport with them, the sooner we shall be freed from the many errors that aggravate investigators and truth-seekers of the higher knowledge.

A PRAYER OUT OF PLACE.

We were impressed on reading in one of our secular exchanges the report of a political convention of the usual partisan character, that, after it had been called to order, one of the clergymen of the city who had been invited in advance according to custom, opened the convention with "a lengthy and eloquent prayer." Now, there is nothing new or strange in that, for it has become the custom of our brethren of the Churches to carry their Church forms into the different departments of public life; hence we have chaplaincies from Congress downward to a military and naval school, to a penitentiary and to a judicial murder by hanging.

We do not think that even strong party politicians "are past praying for"; but what we do criticize is their being prayed *at*.

The convention referred to happened to be a State Democratic gathering while the reverend clergyman happened to be a Republican in politics, and his deliverance was a pæn of thanksgiving for a Republican administration, rulers, and measures, and it was fired point-blank into the faces of sturdy Democrats who felt like anything but saying Amen to such giving of thanks. And no thoughtful or candid mind of whatever party or politics, blames them. If the clergyman uttered that panegyric to the convention, under the guise of praying to God, of set purpose, knowing the bearings of his words he is too brassy of nature even for the most formal of all formal Churchianity, for even its conception of deity will hardly permit of such a lack of reverence or of a courteous spirit.

Standing with our Church brethren, and even consenting to their forms, yet there is something so out of taste, and out of character in the phrase so often used in the public prints, and by private lips; "That was an *eloquent* prayer!" "That was a *beautiful* prayer!" etc., that we wonder if the parties using these phrases know, or ever knew, what prayer really is. It is something supposed to be addressed to deity, and yet in nearly all churches and public services it is addressed to the audience. It has really come to be the airing of one's personal eloquence.

The Nazarene prayed! Yes, but the Church-world has got so far beyond and away from him and his recorded prayer that both are too simple, plain, and modest to meet the modern churchly, formal demands. He taught that prayer was essentially a heart exercise, a volition of the soul towards deity, best and most appropriately exercised in private. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret." Prayer is the talking of the heart. It may or may not be vocally rendered, but if it is, a tear, a song, a loaf of bread, a sympathetic, helping word or act, create a form of prayer which the spirit deity, and his spirit children hear and understand.

One of the old hymnists, touched with the divine afflatus of song, defined prayer in rythm and won our heart, for we sensed the spiritual meaning and power of the definition:

> Prayer is the soul's sincere desire,
> Uttered, or unexpressed;
> The motion of a hidden fire
> That trembles in the breast.
>
> Prayer is the burden of a sigh;
> The falling of a tear;
> The upward glancing of an eye,
> When none but God is near."

Only so sweet and spiritual a nature as that of Montgomery could thus define so simple and natural an act of a dependent soul. And then to think of how it is prostituted to the uses of Church forms and partisanship in political conventions.

WHAT IS DIVINE?

We are in receipt of a very kindly and courteously written communication from one who styles himself "for many years a preacher of the gospel of Christ," dated from Paint Rock, Texas. His tendencies are liberal, as he confesses to have investigated the philosophy and phenomena of Spiritualism for many years.

His opening affirmation is that he has "never been able to see any good reason why believers in spiritual phenomena should reject the Bible, or the divinity of Christ." Is he "able to see any good reason why believers in the Bible and the divinity of Christ" should reject spiritual phenomena? And yet there are no bitterer opponents of just such spiritual phenomena to-day, as is recorded as having taken place at the introduction of Christianity, than are to be found among creedal ministers who seem to be intent upon "making gain of godliness," and conserving Churchianity by denying the spiritual philosophy and facts upon which Christianity was founded.

As to "the divinity"—not "*of* Christ," but *in* Christ, our brethren of many creeds and of all Churches and no Churches believe—with a difference. It depends upon the meaning affixed to the word divine, or "divinity." God as pure spirit is divine; Jesus as the human spirit in full rapport with the divine father—his father and our father—was divine: not as supreme spirit deity, but as the subordinate spirit enshrined in the mortal housing, according to the laws and processes of the mortal. His race of brothers and sisters, also enshrined in the mortal under its laws, are still spirits, sons and daughters of the infinite divine, and are as such themselves divine as spirits only. Jesus was pure according to acknowledged ethical and moral standards obtaining among us, but many of his earth brothers and sisters have soiled their divinity by contact with the lusts of earth.

With the creedal theory that Christ was infinite God, one of three persons in a compact unity of nature, neither nature, her laws and processes, sound reasoning, nor good common sense in preacher or layman, teach. It belongs to that great unexplored wilderness of faith in asserted dogma which environs all Churchianity to-day. If Spiritualists can not accept the dogma based only upon the assertion of creedists, they speak their emancipation from centuries of soul bondage, just as our returning friends voice the natural truth of the unity of the race—the whole race, Jesus included—as the paternal offspring of the infinite divine spirit, a glorious fatherhood, faintly disclosed in those family relations which are truly divine, because the earthly flowering and fruitage of a divine love.

Did spirit phenomena attend the introduction and ministry of the Christ? Yea, verily, it is so recorded, and the record is voluminous. Were these according to the laws of the Father's kingdom? Yea, and again, verily, else they could not have been manifested. Has the earth kingdom and its laws, and the spirit or divine kingdom and its laws, been abrogated, changed, reconstructed, and is this another earth than that which the sandalled feet of the brother of Nazareth trod? Nay, verily; Gallilee, Nazareth, Jordan, the brook Kedron, Jerusalem, Gethsemane, and the Mount of Olives are all intact, under the same blue arch, and watered by the same recurring dews. Only the medium is not there in person, or else all Churchianity, having shekels in its pockets, would make the pilgrimage to witness that same phenomena which they will not accept now that it is brought to their very doors by the spirit world.

Is our Texas preacher-brother satisfied as to the "divinity" of Spiritualism, and can he ask how the work of the spirit world can become subordinate to the commercial Churchianity of to-day? Should the medium of Nazareth return to earth in person, it would be again recorded as of old: "He came unto his own, but his own received him not." No more were the Jews "his own," than are speculative creedists his to-day.

Written for The Better Way.

NATURE'S GOSPEL.

Shakespere, the luminous, the inspired, one of the master minds of English literature, spoke of "finding tongues in trees, books in the running brooks, sermons in stones, and good in everything."

He recognized the divine gospel of Nature, and drew from it many a practical lesson, and had the world had more such preachers, selecting their themes from Nature's best store-house of infinite wisdom and truth, that mighty volume transcribed by the hand of infinitude in characters so clear, so legible, that the wayfaring man though a fool may run and read, the world would long ago have been blessed with a purer, more joyous, because more natural religion and might have been spared the fearful doctrine of creedal theology, to every one of which Nature gives the lie.

The wonder and beauty of the spring is upon us. The annually recurring miracle of bud and blossom is being enacted before our eyes. Silently and surely there has arisen from the cold, hard soil, so recently fast locked in the icy embrace of winter, seemingly a lifeless mass, the freshness and beauty of color, form, motion.

How is all this accomplished? What is the impelling power, the underlying principle? That is just what we can not comprehend. The wisest scientist living can not explain to us the mystery of so common a thing as the springing grass. The most that he can tell us is that the underlying principle of life makes it grow. The chemist will talk learnedly of assimilated particles, and he will tell you that particle is taken up by particle until there is concrete form: but ask him what the power is and whence it came that takes up and re-arranges the particles, and he stands dumb before you, and so we are forced to turn from Nature to something above and beyond Nature, and happy he who can see in the glory and grandeur of the universe the workings of infinite mind expressing itself in unchanging order.

Do we sufficiently realize the grandeur of the fact that our souls are capable of seeking to know of the eternal and infinite cause of all things?

The gospel of Nature is immutable and eternal. Its revelations know no shadow of turning or variableness. From this gospel the gentle Teacher of Nazareth drew his most potent illustrations. The lilies of the field, in their beautiful garments of spotless purity, white and golden, and of more brilliant hues, without care or effort or struggle, array themselves in a splendor surpassing that of Solomon, typifying the divine care that is over even the flowers of the field, and how much more carefully and tenderly must it enfold man and seek to fulfil in him the promise of Nature. Even the sparrows, so insignificant that they sold for almost nothing, had their place in the divine economy of the universe, and were so dear to the infinite heart of Nature that not one of them could fall to the ground unnoticed.

Shall man, of infinitely more importance, not know himself as surely held in the same mighty power? Beautiful glimpses these of Nature's gospel, revealed to us in the fragments of the great Teacher's expositions that have come down to us. And one who followed after him, continuing the same method of illustrating spiritual truth said in effect:—Put a seed of wheat in the ground and its old form dies and its inherent life puts on a new form of the same life. So the soul of man when the old form dies, clothes itself in a new form and springs forth to a new life.

It was to demonstrate this grand truth that Nature is adequate to bring forth eternal life out of seeming death that the revelation of Spiritualism made its advent through the Nazarene nearly nineteen centuries ago. So great was the materialism of the Jewish church and of the world at that time that men were in cruel bondage unto death; they feared to die because they had no faith in the renewal of life, and so they clung to the old form tenaciously and hopelessly; they could not see the wonder of life eternally springing out of death as the grand demonstration of the power of infinite spirit in all things.

For a brief season after this grand outpouring of the spirit, the primitive Church rejoiced in the glad gospel of Nature which demonstrated the triumph of life over death, thus bringing immortality to light. But soon Ecclesiasticism asserted itself. Pomp and ceremony and empty formality took the place of the simple spiritual religion of the Nazarene. The dark ages followed. The world became enshrouded in the gloom of secularism. The Church became sceptical and materialistic. It wandered far away from the glad gospel of Nature. The very suggestion of the possibility of the return of the spirit of one who had passed through the process of death, with power to make known its presence and hold intelligent communication with its mortal friends as did the Nazarene, was received with fierce denial and bitter expressions of scorn and contempt, notwithstanding it is a truth of Nature and of revelation as well.

But, alas, neither Nature nor revelation has power to overcome the fierce, unaccountable incredulity of the human soul. They would not believe though one should rise from the dead, said Jesus, and the truth of his words have been most strikingly exemplified in the attitude of the present generation toward the revelations of Modern Spiritualism which is simply a re-echo of the Spiritualism of the apostolic days, which in its turn was but a confirmation of the same bright, blessed revelation received from angel hands upon the plains of Mamre, in the groves of Hindostan, upon the mountain-tops of ancient Chaldea, and in the sacred temples of Egypt.

Spiritualism, both ancient and modern, declares to us that the gospel of nature stamped in living characters upon all of the mighty pages of creation, is diviner far than any written gospel, because it is perfect, immutable, eternal, and can never by any possibility be subjected to alterations or revisions.

The gospel of the human soul, like the gospel of Nature, is *lived*, not written. No words can ever transcribe it. It is higher and diviner than Nature's gospel, yet the two harmonize perfectly. No man ever lived the dogma of eternal punishment. His feelings and instincts contradict it. Nature that declares invariably the one law of eternally progressive life gives it the lie. So too with its kindred dogmas, vicarious atonement, predestination, election, total depravity, *et al.* They are intellectual theories. They are thought out; but the gospel of the human heart like the glad gospel of Nature expressing itself in birds and brooks, in flowers and stones, is *lived*.

Men and women of true and noble lives are continually transcribing a gospel of love; living into existence tender and beautiful truths; even at the workbench or in the kitchen, proclaiming harmonious teachings, transcribing sublime scriptures, true to themselves even as nature, is true to herself and like nature living a gospel of harmony.

Ah, if we could but perfect our lives so that every act would be full of beauty and harmony, we should be doing what nature is doing and what the angel world is doing—living a gospel of beauty and truth.

We think it was Ruskin who said: "Wherever one hand meets another helpfully, there you find the true religion, the holy or mother Church which ever is, and ever shall be." Into these few words is compressed the religion of Nature, the gospel of the angels.

MODERN MEDICINE.

DR. GEO. A. FULLER.

Extracts from a lecture delivered before the Worcester Mass. Association of Spiritualists.

Modern medicine is undoubtedly founded upon the experiences and observations of the priests of Cos. These were carefully recorded by Hippocrates. Therefore he has come to be known as the father of medicine. The doctrine of contraries rapidly grew into favor. Evacuants not only formed a large portion of the past, but also at the present time occupy a prominent position in medical practice. Allopathy claims to follow closely the physiological action of the drug. With this object in view, innumerable experiments are made upon the different members of the animal creation. Nothing from the frog up to man has escaped this depraved desire for experimentation. Progress is a word of very limited meaning in the old school; in fact, it is seldom recognized. All the so-called quackery in the world has been a protest against the barbarities of the old and an appeal to the higher curative agents of the new. Health may be defined as a condition of perfect unfoldment of the body and mind—a state of wholeness.

Accepting the thought of the new school, that spirit is the positive pole, and matter the negative, or that matter is the projected shadow of spirit, then we must search after the cause of disease in the realm of the soul, and in matter only expect to find the results of said action. Disease shows itself when obstructions retard the complete execution of law and prevent the spirit from occupying the entire house. The skillful physician never resorts to drugs that he may cure disease, but simply for the purpose of removing obstructions and arresting the process of disintegration. For cure, he first looks to the real man and second to the vitalizing powers of nature. The medical science of the past, as taught in the old schools, has been materialistic, atheistic, and bold. The science of the future must necessarily recognize the existence of the supreme spirit and the dual nature of man. Health is a positive condition and disease a negative condition. If the positive vital forces of nature are called into action, disease must depart. The power which man has over the imagination may now be reduced to art and practiced methodically. If the mind expresses its thought through matter, why may not matter become at times our medium for communicating with the mind of another individual? Why may not individualized mind reach individualized mind through material agents?

May not material things be used to clear the pathway of the spirit in the body. Man is an epitome of the universe and is composed of mind and matter. We can easily trace our way from the effect to the cause, and we shall always find it to be of a mental character. Having found that the cause of disease is not in the world of matter, we must reach the spirit and compel it to assert itself. We should not forget the ministry of the beautiful in nature and art. Besides music, poetry, painting, and sculpture to induce the proper condition of mind, the ancient priests emphasized cleanliness and abstinence.

In the future, medical science will be forced to deal more definitely with magnetism. The power of thought is not to be neglected when we are seeking for curative agents. It is the mighty messenger of the spirit. We are emerging from the night of medical despotism. Its stars are waning at the approach of the great sun of spiritual knowledge.

Written for The Better Way.

PREFERS DARKNESS.

MARY T. MAHONEY.

One of the best arguments in favor of spirit-return, in my opinion, is the fact that people have ever been afraid of ghosts; all have their pet superstitions concerning them.

I had a neighbor once—a devoted Catholic—who often told me of hearing raps about the house, particularly at night on the head of her bedstead.

At one time when a sister of hers lay sick with consumption, the latter's favorite easy chair commenced to rock. She came to my door, with blanched face, and said she knew her sister was going to die, and related the circumstance. She often asked me what I thought was the reason of her being so bothered with raps and other phenomena. I replied that she was possessed of remarkable mediumistic powers. She would hold up her hands in horror and exclaim: "What will the priest say. For mercy's sake, do not tell anyone. Surely I am possessed with a devil!"

"Very well, my good woman," I replied, "your confidance is sacred so far as I am concerned; but instead of a devil, you are possessed of one of the greatest gifts God confers upon his people, which, if used understandingly, would be the means of bringing more souls out of darkness of bigotry than all the priests in Christendom ever prayed out of purgatory." But try as I would I could never prevail upon her to sit with me or attend any of our seances.

Here was a gifted woman—probably a fine medium—who simply, through fear of the priest, "buried her talent under a bushel."

How many thousands of such are in the world to-day, whom we will probably never know. They are afraid to use the powers they possess, afraid to think for themselves, and content to follow in the old paths of creedal belief, miscalled religion.

"A GROWING DISSATISFACTION."

Edward P. Cheyney, in the "Annals of the American Academy of Political and Social Science," writes, that a general and a growing dissatisfaction with the present economic order undoubtedly exists. This is prevalent to an even greater degree than intellectual revolt was in the fifteenth and sixteenth centuries, or political criticism and dissatisfation in the eighteenth and nineteenth. The faith of the political reformers of the first part of this century that their reforms would bring about the happiness of society, and the faith of the economists that individualism and freedom of contract would attain universal dominion and give general satisfaction have alike faded away. Those who believe that society is to be materially improved without the introduction of any other factors than individual interest and individual action are a small and a decreasing number. Proofs of the unprecedented general interest in questions of social condition are innumerable. Not only has one socialist school after another arisen in the last one hundred years, strong in criticism however weak in constructiveness; but it is the living interest in questions of distribution and production as they affect the different classes of society that has given life to the otherwise dry bones of political economy, itself a nineteenth-century science.

Our National Government and twenty-four of our States have formed within the last few years bureaus of statistics especially devoted to the observation of economic and social conditions. European governments are wrestling with factory laws and workingmen's insurance. Business experiments in co-operation and profit-sharing are being made by the hundreds. Questions of the relations of social and economic classes have invaded the fields of poetry and fiction from the time of "Alton Locke" and the "Song of the Shirt," to "Looking Backward." The Churches even are busied with such questions, and societies and journals are devoted to the dissemination of certain opinions on them. More than ever before in the history of the world are the thought and feeling of the time turned upon the subject of the possible amelioration of the condition of those classes of society which have been hitherto less fortunate. As far as dissatisfaction with one system and desire for another go, the world is certainly ripe for change.

To a Spiritualist the "Communion of saints," or rather *with* saints, is a recognized *bona fide* fact, and not a supposition or faith having a creedal dogma as its basis.

WHAT IS SPIRITUALISM.

HUDSON TUTTLE.

Spiritualism is the science of life, here and hereafter. It is the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of Nature. It embraces all that is known and all that ever can be known. It is a cosmopolitan eclecticism; receiving all good, rejecting all error.

The Spiritualist is one who is truly spiritual, and embodies the highest ideal of excellence in his life.

Death is the separation of this spiritual being from the physical body, and does not affect the spirit morally or intellectually.

The spirit holds the same relations to the spirit world that man holds to physical matter.

There is no arbitrary decree, final judgment or atonement for wrong except through the reformation of the guilty, affected by suffering and growth. The spirit after death, as before, works out its own salvation.

The knowledge, attainment, and experience of the earth-life form the basis of the spirit life: Progressive evolution of the intellectual and moral natures is the endless destiny of individual spirits. In the spirit world, as on earth, each will receive according to his capacity.

Spiritualism encourages the loftiest spiritual aspirations, energises the soul by presenting only exalted motives; prompts to highest endeavors, and inculcates noble self-reliance. It frees man from the bondage of authority of book and creed. Its only authority is truth; its interpreter, reason. It seeks for the whole and complete cultivation of man, in harmonious development, physical, moral, and intellectual.

Written for The Better Way.

WHO IS GREAT?

ELIZA LAMB MARTYN.

To be able to distinguish the important from the unimportant things in life, the high from the low aims, that which endures from that which perishes, and the ring of the true metal from the dull thud of error is to possess judgment. To toil, to strive for, and lay hold of the good with an unyielding grasp, is perseverence. Judgment and perseverance result in true manliness, in noble womanliness—in character.

The very best field in which to exercise our growing judgment is found within our own hearts and lives. If we are really anxious about the welfare of others, let us teach them by example a better way.

Let us build the temple of justice within our own hearts before we tear down the tent within theirs.

We can best show our greatness by love and respect for the grain of goodness wherever found, and a pity for its absence where it is not, than by any other way.

By the above standard we can find our own moral status and measure the unfolding of our own souls.

The grandest teachers of the past did not flood the world with a tide of "thou shalt nots," but plainly set forth what they believed to be the best way of living. It is the method of the unwise to continually point out pitfalls and warn humanity lest they fall into them.

Let us adopt a different course from the boy, who, in teaching his parrot to talk, began by repeating to him all the oaths which ought not to be learned. We are lifted, not degraded, by every effort we make to find the beauty, the purity, the truth hidden behind the creeds of our brethren. We must not forget that we, too, are somewhat creed-bound. Our wisdom will, no doubt, be the folly of the coming centuries, and our grandest and broadest thoughts their narrowest and crudest conceptions. We are all very young, unripe, and in danger, therefore let us join hands and help each other onward and upward.

ACCIDENTAL DISCOVERIES.

Valuable discoveries have been made, and valuable inventions suggested, by the veriest accidents. An alchemist, while seeking to discover a mixture of earths that would make the most durable crucibles, one day found that he had found porcelain. The power of lenses, as applied to the telescope, was discovered by a watchmaker's apprentice. While holding spectacle-glasses between his thumb and finger he was startled at the suddenly enlarged appearance of a neighboring church-spire. The art of etching upon glass was discovered by a Nuremburg glass-cutter. By accident a few drops of acquafortis fell upon his spectacles. He noticed that the glass became corroded and softened where the acid had touched it. That was hint enough. He drew figures upon glass with varnish, applied the corroding fluid, then cut away the glass around the drawing. When the varnish was removed, the figures appeared raised upon a dark ground.

Mezzotinto owed its invention to the simple accident of the gun-barrel of a sentry becoming rusted with dew. The swaying to and fro of a chandelier in a cathedral suggested to Galileo the application of a pendulum. The art of lithographing was perfected through suggestions made by accident. A poor musician was curious to know whether music could not be etched upon stone as well as upon copper. After he had prepared his slab his mother asked him to make a memorandum of such clothes as she proposed to send away to be washed. Not having pen, ink, and paper convenient, he wrote the list on the stone with etching preparation, intending to make a copy at leisure. A few days later, when about to clean the stone, wondered what effect aquafortis would have upon it. He applied the acid, and in a few minutes saw the writing standing out in relief. The next step necessary was simply to ink the stone and take off an impression.

The shop of a Dublin tobacconist, by the name of Lundyfoot, was destroyed by fire. While he was gazing dolefully into the smouldering ruins he noticed that his poorer neighbors were gathering the snuff from the canisters. He tested the snuff for himself, and discovered that the fire had largely improved its pungency and aroma. He secured another shop, built a lot of ovens, subjected the snuff to a heating process, gave the brand a particular name, and in a few years became rich through an accident which he at first thought had completely ruined him. The process of whitening sugar was discovered in a curious way. A hen that had been through a clay puddle went with her muddy feet into a sugar-house. She left her track on a pile of sugar. It was noticed that whereever her tracks were the sugar was whitened. Experiments were instituted, and the result was that wet clay came to be used in refining sugar. The origin of blue-tinted paper came about by a mere slip of the hand. The wife of William East, an English paper-maker, accidentally let a blue flag fall into one of the vats of pulp.—*London Paper.*

AS ENGLISH TORIES SEE US.

BY THE EDITOR.

Old fogy Englishmen seem not yet to have forgiven us for being a republic, and like the old Bourbons of France will not emerge from their own narrow sphere of thinking to enter that where the world at large is enjoying the fruits of a higher and broader conception of things.

One of the aforenamed crusty individuals indulges himself by penning his thoughts, concerning our affairs, in the *Blackwood Magazine*, and tells with all the gravity that his narrow brain can conceive of, that the corruptions of the Republican Government had resulted in the United States in widespread despotism and anarchy, and that the civilization of the United States is not civilization proper, but rather what is conducive to the welfare of Materialists. To prove this, he asserts that two-thirds of the whole of our population never enter a church; and that of those who do attend, the majority have very quaint ideas of God's attributes, and are, in fact, idolators. Children in the public schools get no religious instructions, and only a few attend Sunday schools. Furthermore that the number of good men and women who go wrong is remarkable, their moral backbone being too weak to stand by their belief.

The children of American parents, this dreamy writer depicts as young Indians; young girls as unrestrained in action; divorced wives as a thing of course; crimes as an hourly pastime, and the whole population as a pandemonium of suffering humanity.

To compare this contributor's imagination of America to that of a fifteen year old backwood's lad when picturing New York city to himself would be giving him more credit than he deserves. So we can only sympathize with him in his sweet oblivion of Tory conceit, and hope that he will not have to be awakened from it by a Kansas cyclone.

DISAPPOINTED SPIRITS.

Thousands of spirits have come back from the other world and have related "tales of woe" of their suffering and disappointment in the life beyond. They expected to go to heaven. They believed, and thought they were saved. They waited for the resurrection of the body and the judgment day. They longed for heaven. Slowly the sad and bitter lesson was learned, with many a pain, protest, and pang, that they had been misled—deceived. That no pearly gates would swing wide open to receive them—they had after all to compensate for the wrongs done, outgrow the effects of sin and selfishness, learn lessons of service to others, and loving kindness ere they could attain happiness; and they come back, begging and imploring that we shall not be deceived as they were. You may as well attempt to reconcile sunshine and shadow, joy and sin, day and night, good and evil, as to seek to reconcile Spiritualism and Christianity. It is useless to try to evade the issue by denouncing "Churchianity" and making Christianity synonymous with the latter-day, enlightened, and spiritual humanitarian religious sentiments and sympathies. Inspiration is continuous, and this age, in its intellectual and spiritual attainment, is as far above the Christianity of the Bible as the Alps are above the Surray hills. Let us look forwards, not backwards. God lives to-day. He did not die in Galilee; and his revelations will come to every son and daughter who open their hearts and aspire to receive his truth and love.—Walter Woods in *Two Worlds.*

There is only one way to be happy, and that is to love and to be loved.

DEATH AND AFTER.

In a recently published sermon the Rev. M. J. Savage says: Death, what is it? We confuse it with a thousand things that are no part of it all. The pains and sickness that are the result of our ignorance and carelessness, of our breaking the laws of life—these are no part of death. Purely natural death is only going to sleep, and generally, is as painless as going to sleep, is as much a relief as something sought with as great eagerness. I have watched it within the circle of my own family and friends, and have seen that this natural dying is only the ceasing of the candle flame when the fuel is consumed, is only the slow cessation of the ticking of the clock as it runs down—no horror, no suffering, but only a sleeping. We have no right to confuse with the fact of death all the evils of disease and suffering which are the concomitant of our ignorance and carelessness, our law-breaking lives, and then charge this as an indictment against God, and say he is cruel and unkind to ordain death for us all. There is nothing cruel or unkind in the fact of death.

Then we add another horror to it by imagining that there is suffering in the separation of the soul from the body which does not exist. Even when death comes as the result of prolonged disease, it is almost always painless. The muscular movement and nervous activity ninety-nine times out of a hundred are purely unconscious; they do not indicate pain.

I believe that the spirit world folds this lovely, beautiful old earth around like an atmosphere; and when you ask me where those we call dead are gone, I do not believe that they necessarily have gone so very far away.

We talk about spirits as being shadowy, ghostly, thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things often, from the point of view of science. The things that we can not see and can not touch are the mighty physical forces. There is nothing, then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partly comprehend.

I believe, also, that our friends in the other life have bodies as substantial and real as are these that we wear. And there is nothing in science to contradict such a hope or belief. Indeed, the scientists themselves to-day are on the verge of discoveries about the nature and constitution of matter as promise to revolutionize all our ideas even concerning the world we live in. Pure spirit to me means pure nothing. I believe, then, that these inhabitants of the other life are real and substantial, substantial as we are.

One point more. It will be endless growth over there. I do not believe that we are going to be at once perfect, with unalloyed happiness and enjoyment. I, for one, would not have that kind of world if I could. Imagine yourself over there perfectly wise, perfectly happy, every desire, wish, and longing satisfied, and sitting down that way for a thousand years! What would you do next? It is because there is in us the possibility of endless unfolding, it is because there are infinite avenues of search open for the student who wants to learn, because there is the possibility of the joy of achievement, because, in short, this is an infinite universe, and we are finite creatures growing in the midst of the infinite, that this dream of immortality is a rational dream. If we could go through, we should wish some means of suicide. It is because we need not fear getting through that we can dream of still pursuing the pathway which opens up places not only of temporary refreshment, but avenues of ever new delight.

ELECTRICITY IN HORTICULTURE

Electricity is about to find a new employment in horticulture. Spring vegetables, we hear, are already being forced by its aid for the market. There is no doubt that roses and other flowers can be made to bloom more plentifully and more profitably with its assistance. In short, the discovery affords promise of possibilities not yet estimated. But everything depends upon the proper regulating of the light, and how to do this can only be learned by careful study of the results produced under all sorts of conditions.

The electric gardener employs opal globes to diminish the intensity of the light. When it is left bare and permitted to shed its unfiltered rays upon the plants, the latter grow pale, run up quickly in sickly stalks and soon die. It remains to be discovered exactly how much electricity is beneficial and during precisely what period of the development it ought to be applied.

The influence of electricity upon the color and productiveness has been shown to be extraordinary. Tulips exposed to its light have deeper and richer tints, flowering more freely and developing longer stems and bigger leaves. Fuchsias bloom earlier under like conditions. Petunias also bloom earlier and more profusely, growing taller and more slender. It is the same way with many other flowers. In fact, there is every reason for believing that the electric light will be very profitably used in future as an adjunct to forcing establishments for both flowers and garden vegetables.

WAS IT SECOND SIGHT?

The Strange Words and Actions of the Little Son of One of Custer's Men.

Among the many curious instances of seeming second sight may be placed the following incident of that saddest tragedy of modern days—the death of Custer and his gallant followers.

The love existing between Captain Blank and his blue-eyed, golden-curled boy, little "Buster," the pet and darling of the whole garrison, was something to be remembered. Wherever the tall, soldierly figure of the young father was to be seen, unless on duty, that of the child was sure to be close beside, sometimes riding on his father's shoulder, sometimes clinging to his hand, always lifting to his, eyes full of passionate love and content.

When the dreaded day came that was to separate those fearless men from the women and children who so loved them, Buster could hardly be torn from his father, and the child's shriek of utter misery, unchildlike in its intensity, rang in his ears. For some days after the command had marched across the low purple hills, out of the reach of loving eyes, Buster drooped and pined, but he was a child, and the old childish gayety came back to his eyes, and his laugh, which rang out as happily as ever, almost jarring upon his young mother's ears.

One warm June day at Fort Lincoln, Mrs. Blank sat sewing in her tiny parlor, her baby creeping about the floor at her feet, while she chatted with two or three more lonely wives, perhaps of the beloved ones far off across the plains and their possible return. Suddenly Buster rushed in through the door, eyes sparkling, hair flying.

"Mamma," he shouted, "my papa's s'ooting his 'volver! I heard him!"

"Did you, darling?" his young mother said, stooping to kiss the little flushed, eager face. "How very nice! I wish he could come home and s'oot it. Don't you?"

"He's s'ooting Injuns," the child went on; "and he'll s'oot 'em all, and zen he'll tome home."

"I'm sure I hope he will," sighed Mrs. Blank. "Run out and play, Buster, and don't go in the sun."

"How Buster does talk about his father!" some one remarked. "I often meet him running along with some one, and, child or man, soldier or officer, you can always catch the words 'my papa' if you listen to him."

Then the talk wandered on, always in a minor key, for there had been quite an interval of time since the last letters, and there was always acknowledged anxiety, though all felt unbounded faith in the powers of the gallant Seventh.

Presently the sound of a child's bitter crying brought them all to their feet, and Buster ran into his mother's arms at the door, sobbing wildly:

"Mamma," he sobbed, "the Injuns has dot my papa. He's dot no more s'oots in his 'volver: he's s'ooted it all. Oh, I want my papa, and the bad Injuns has dot him!"

Mrs. Blank knelt down on the floor beside her boy, drawing him close to her heart. "Hush, Buster," she said very gently, but firmly, "you must not be such a silly little boy; the Injuns can't get your papa. General Custer is there; he will take care of papa and all the men. Do you think F. Troop will let the Injuns get papa? See, you are making us all feel very bad, and papa would say that you were not his brave little lad. Now stop crying and go and play; you could not hear papa's 'volver so far away."

"Yes," the child screamed, earnestly, "I tan hear my papa's 'volver, and I know he's s'ooted it all!" But army discipline prevailed, and the boy choked back his sobs, nestling in his mother's arms and resting there, strangely quiet, for the rest of the long summer day.

That evening, when the children were both sleeping, and the daily bulletin to her absent husband had been written, Mrs. Blank sat for some moments in silent thought, then drawing a sheet of paper to her, wrote down the date, June 26th, and poured out to her only brother the aching of her heart and the senseless anxiety caused by the child's foolish words, the memory of which still stirred him in his sleep, for he sobbed and tossed all night.

On July 6th, when the whole army writhed and cried out in agony at the news that had come to us, those, to whom Mr. B. had shown his sister's letter, knew that on the June 26th, Captain Blank had dearly sold his life, and had been found pierced with many wounds, his empty revolver clasped in his stiffened hand. And far away, in his quiet home, his baby boy had seemed to know it.

AUNT MARY'S GHOST.

A lady in Wales sends to the *Review of Reviews* the following true narrative, which, she says, is familiar to her from earliest childhood, as it was told her by her grandmother:

"It was in the summer of 1842 that my dear child, Mary—then in her seventeenth year—was induced to go with some friends to spend a week at T——, a pretty seaside place, some thirty miles distant from home. They started from L—— by carriages, early in the morning, all being as merry as possible. No one dreamt of the tragic ending to this holiday excursion. At the end of the week your mother arranged to ride over to meet them, and they were all to return together—riding on ponies. This was a most picturesque way of traveling, as they wore those pretty tall hats. There were, of course, no railways then. When the party reached M——, Mary was suddenly attacked with illness—a fainting fit came on and she was taken to the hotel, where she remained in an unconscious state for some time. Now, at this very hour—from 2 to 3 o'clock on Saturday afternoon—I was at home sitting by our window with my spinning-wheel, when I was suddenly startled by seeing Mary pass outside. She was dressed in her ordinary clothes, and not the dress she had on in starting, without jacket or hat. The frock she wore was of a bright green color and easily distinguished. Mary looked in at the window, and I shall never forget the wistful longing look my darling child gave me. I got up instantly to go and open the door, but outside there was no trace of any one. When I had time to think I could not understand how Mary could be there alone, and without her outdoor things on, as they were not expected home until the evening. A cold shiver ran through me, and I felt there must be something wrong with my child, so that I was thoroughly restless and unhappy until the messenger came to fetch me to her.

"After Mary's return to consciousness she persisted in starting again for home, thinking I would be so anxious about her. My child was ever thoughtful for others. They again rode on as far as C——s, and there Mary got so much worse that she had to be taken into a neighbor's house. A doctor was hurriedly sent for. He pronounced it brain-fever, and a messenger rode off post-haste to summon me to my darling's bedside. When I arrived she was delirious, but became calmer soon afterwards. The doctor, who was exceedingly clever, exerted his best skill, but to no avail. Dear Mary passed away in twenty-four hours after the attack seized her.

"My grandmother, who related this, was not one given to romancing, nor was she nervous or apprehensive at the time as to her daughter's health, she having started from home as well as usual. Our grannie was known to be sensible and matter-of-fact, having a wonderfully strong constitution, so that hers would scarcely be the temperament to imagine or conjure up an apparition. She lived to be eighty-four years of age. My mother, who has read this account, endorses what I have written and says it is quite true."

THE HAUNTED HOUSE OF THE CATACOMBS.

A worthy woman, sixty-six years old, Mme. Boll, who lives in a small room on the ground floor of 38 Rue Du Coudelic, Paris, has been thoroughly terrified by the events which have recently taken place at her house. Furniture, glass, dishes, tables, globes, and other objects have been broken, thrown down on the floor with an infernal noise, while along the wall as it has seemed a shower of sand has been flowing.

Madame Boll has been living with two orphans whom she took to bring up, a little boy of twelve and a little girl of fourteen. Sunday evening, while she was awaiting the return of the children, who were at the theater, she turned quickly around on hearing the sound of broken glass. It was a water pitcher which had just been broken into fragments. She had no time to rise to examine the cause of the breaking before a bowl on the table described the arc of a circle and was broken in the room. Then there occurred a wild dance of the dishes and glassware. A globe, under which Madame Boll used to keep carefully the garland of orange flowers which she wore on her marriage, was broken into four pieces. The petroleum lamp was broken with a dull sound.

Being now thoroughly alarmed she called for help. A neighbor, Mme. Bertha Muller, immediately came with M. Gueneur, an optical instrument maker, who lives in the apartments over that of Mme. Boll. The phenomena having at that time ceased, these people gave little credit to the story told them. They believed that the tenant of the ground floor had gone crazy suddenly. But in a moment two engravings in frames under glass, hanging on the walls, fell; a vessel came from the washstand darting out into the room, and was broken near the entrance door. Amazed, M. Gueneur tried to fathom the mystery. He sounded the walls, opened the cupboards, examined the floor. Nothing! All being restored to order, Mme. Boll went to bed trembling, and a part of the night passed without incident.

The adopted son of the old lady went to bed likewise. About 3 o'clock in the morning he was awakened by the noise of breaking glass. He rose and lighted a taper and discovered that the copper ball of his iron bedstead had been removed, thrown through the glass portion of the entrance door and alighted near the pump in the court. In consequence of this phenomenon, Madam Boll concluded to call in the Commissary of Police in the morning. He, like the rest, began to laugh, and asked her if she was not subject to hallucination.

Nevertheless, upon the clear statements of Madam Boll, he betook himself to the Rue Du Coudelic. He had no difficulty in assuring himself of the truth of the story of the devastation which had been produced. For his benefit the phenomena were reproduced before him. He had to prevent a cupboard of dishes and glassware from falling; he was present when a dance of the chairs and tables took place which seemed to be moved by an electric machine. Better than all this, the commissary had closed the door behind him and it was impossible for him to open it, and he was compelled to go out through the window. These facts were confirmed by several persons whose names are given in *La Revue Spirite*.

The alarm on the commode took its own time to go off. Set for 6 o'clock it commenced going at 4 o'clock in the afternoon and struck six. To this communication the editor of the *Revue* makes a note to the effect that the groups of spiritists are too excitable, rush pell-mell—evoke the spirits, attempt to make investigations without any method, and so do not obtain any results of scientific value. He adds: "The spirits, our guides, do not occasion these phenomena for Spiritualists; they above all things want to invite the skeptics to investigate the truth of these matters. Let us leave the Materialists to make for themselves a satisfactory investigation on this subject without our too zealous and too interested intervention which destroys free research."—*La Revue Spirite.*

A DREAM OF ROYAL DEATH—A REAL DREAM.

I dreamed that I stood without a lofty door, and that within I heard various sonorous voices hold converse upon deep matters of eternal import.

These were the voices, I knew in my dream, of the great ones, and that they were conversing upon death.

They said, "She stands behind the door and listens; is it well that she should overhear our words, and catch from our words a knowledge of the mysteries?"

Then I thought in my dream that I would retire, and that, indeed, it was not beautiful thus listening to overhear the voices of the great ones. Therefore, I strove to withdraw, but my feet were glued seemingly to the threshold of the gate, and I could not retire—nay, rather, even more, I appeared more eagerly to press my face against the portal.

I still heard the voices in deep discourse, but their tones—sweet and solemn as they were—conveyed no idea to my mind beyond the sentiment which is called forth by sweet and solemn music—the heart was moved, though the mind understood not!

Then were the folding doors of the portal opened, but behind them I beheld no form. All now was silence and empty space.

Alone, aloft, I beheld shinning forth from a gleaming translucent expanse of sky a glorious burning star, in the centre of the golden rays of which gazed forth a marvelous eye, which searched into the innermost recesses of my being. I knew that this was a symbol of the all-seeing, all-searching eye of God.

Filled with awe—which, nevertheless, was not fear, but love and deep gratitude, mingled with a sense of the sublimity of deity—my feet crossed the threshold, and I found myself still beneath the azure canopy of heaven, but drawing near to a vast flight of white marble steps, the steps of a mighty amphitheatre.

Approaching, I perceived that there was seated upon these steps a company of motionless figures—male and female, all veiled—their stature lofty and dignified. Each figure, rising alternately one above the other, male and female, was seen in profile—one on the right hand, the other on the left, of an ascent which led upwards to a white throne, which crowned the centre of the amphitheatre. A mighty veiled figure was seated upon the throne.

The forms, male and female, were of varied character. Each one bore in the hand, or supported upon the knee, a beautiful symbol of his or her nature. This one held a lyre, that one a cup filled with a flaming liquid, that other one a golden rose, and so on. The face of no single man or woman was clearly visible, though the features might be traced through the veil covering each head. This veil was softly wound over the whole figure, leaving here and there a rounded limb entirely visible. The grand contour of each figure was plainly to be recognized through the soft, clinging drapery.

Upwards I passed between these forms until I reached the feet of the mighty one seated aloft upon the throne. This veiled one wore a golden crown; a gold sceptre gleamed also in its hand. But the veil shrouded a skull—skeleton fingers grasped the sceptre. The figure was that of a gigantic skeleton, white as ivory, grand and awful in its proportions. No terror assailed me, though I recognized that this mighty one before whom I knelt was King of Death.

"Oh, mighty master!" I exclaimed—for I knew, though he appeared to be death, in veriest truth he should have been called life—"Oh, mighty master! Thou whom I have worshipped and served with tender love all the days of my life, tell me, I beseech thee, what is death?"

Then came a voice from afar, floating upon a summer's breeze out of the sapphire heaven, and yet it was, though it came from afar, like to the lisping of a cherub-voice out of my heart of hearts:

> Death is not for the ears' hearing,
> Nor is it yet for the eyes' seeing,
> But death is for the true-knowing—
> Death is for the true-being.

Then suddenly, in the twinkling of an eye, I found myself once more standing upon the marble threshold outside of the closed gates; and upon the gates I read these words:

> What is the true-being and true-knowing?
> It is the aspiring—it is the ever-growing.

A. M. H. W.

WHAT IS DEATH?

Over the body of the dying person the clairvoyant sees a light cloud form and thicken. As the lower limbs become cold, this cloud gathers toward the vital parts of the body. This process continues until the light cloud, having become more dense and firm, assumes a globular shape, and hovers over the head of the dying one. This globe of light is connected with the top of the head, the organ of veneration or spirituality, and the part that retains the vital heat the longest, by a slender cord that looks like silver.

After a time, this globe of light begins to assume the form and features of the person when in earth life. He looks the same, except that he looks smaller, more refined, and more beautiful. Around this form, the clairvoyant sees living spirits, the friends of the new-comer into spirit life, who are aiding the process and receiving the new-born one. When perfectly formed, the cord separates, and the happy spirit, being now lighter than the air, easily ascends in company with his rejoicing friends, who show him the way to his new spirit home.—Abby Judson.

A FORTUNATE DREAM.

"Vigilant" in the *Sportsman* writes: "Among the backers of Euclid was Mr. Harding Cox, who had dreamed on the previous night that the race was being run and that his brother-in-law was exhorting him to back Euclid. He could not see over the heads of the people or come to terms with a bookmaker, but the roar of excitement indicated to him that the race was nearly over, and still his brother-in-law was urging him to back Euclid. He could see nothing for the crowd, and could get nothing on. The race finished, and up went the winning number—No. 9. Mr. Harding Cox did not think his dream extraordinary, though he told it to various people in the morning; but when he got a race-card and found that Euclid was in actual truth No. 9, he thought the dream tip was too good to neglect, so he backed it to win £1,000; and this I take to be one of the very best dreams on record.

GARIBALDI'S DREAM.

Il Vessillo Spiritista relates an interesting incident in the early life of Garibaldi, who, as is is well known, was a Spiritualist. One night, during a voyage to China, he witnessed in his sleep, which was unusually heavy, the funeral of his mother, whom he had left in good health at Nice. Some time after his arrival at Canton, he received a letter announcing the death of his mother, and stating when the funeral had taken place. It proved to have been on the very day and at the very hour—allowing for the difference of longitude—at which he had been an eye-witness of it. There can be little doubt that his spirit had flown back to Nice, while his body lay in trance-like sleep on board his vessel.

SPIRIT TELEGRAPHY.

At a spiritual seance in a residence in the northern part of Millersburg one night shortly after the circle was formed under the glare of the gaslight, peculiar rappings were heard on the table as if some telegraph operator were sending a message. The telegraph operator at the railroad office was sent for, and listening to the raps, declared they were made by an expert operator who seemed to know several persons present.

Several messages were sent and received, the telegraphic shade declared he was not happy, because he had not lived right on earth. The spirit then said he wanted to talk to Miss A—— whereupon that young lady in the circle promptly fainted and broke the combination, as nothing else was heard from the dissatisfied spirit. It is said the young lady in question had a dear friend who was an expert operator, who died some years ago.—*Pittsburg Dispatch.*

Written for The Better Way.

ARE THE JAPANESE SPIRITUALISTS?

W. F. HEATH.

Here are some extracts from a letter recently published in the Peterboro, N. H., *Transcript* from a missionary at Yokahama, Japan, descriptive of a "memorial day" in that country:

"The festivities commenced in the morning amid firing of cannon. Soon after this, all of the government schools marched up in their military uniforms to bow before the temple as an act of worship to the departed spirits of the soldiers. Later in the day, the priests had services in the temple in honor of these same spirits. In many places the military side is emphasized much more than it is here, but in all, there enters the element of spirit-worship."

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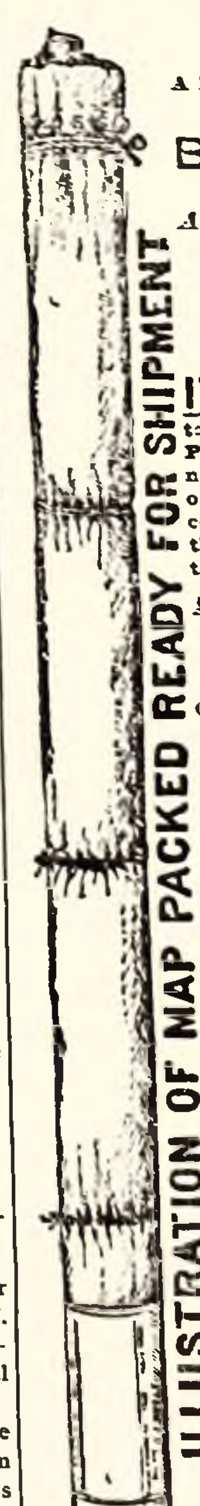
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Reported for The Better Way.

THE SPIRIT WORLD AND ITS INHABITANTS.

BY LYMAN C. HOWE.

A lecture delivered before the First Society of Spiritualists of New York.

PART 2.

"In my father's house are many mansions. If it were not so I would have told you. ° ° ° The Kingdom of Heaven is at hand. Repent."

Taking into account then, the fact that three motions exist in which planets and worlds and suns and systems move, taking into consideration that the same general correspondences are found in the order of the mind and the individual, from atom to man, from the carnal to the spiritual, from the baby to the angel, and that all of these states are necessary for the others in their growth, it follows that the spiritual spheres, the many mansions in my Father's house, are an evidence that God is eternally building, that the kingdom of heaven is by no means finished, nor ever will be, because there will be eternally added records and therefore added needs for more mansions in our Father's house. But in this tendency of all the floating worlds to occupy more or less of a circular place, there is perpetually thrown off toward the remotest spiritual centres, as it were, spiritual junks of soil, thus working out the proclivities of the world. As a consequence, every instant there are thrown off countless streams of life, flowing over the boundaries of space, and these streams are bearing their deposits of spiritual substance, or of materialized spirit, whichever you please to call it, which, by the law of their nature, gravitate in the boundless ocean of inter-stellar circles and take their place by a law of natural attraction, just as perfectly as the flower builds upon its polar axis by the same law of natural attraction, and the millions of atoms crowd upon the stalk and float to their place and remain there, circling around the common centre of attraction.

So in your bodies the same law holds good. Every organism has a centre of attraction and its own polarity. For instance, in the development of a life there are centres of attraction around which that which cultivates its particular form of life accumulates, and these extend and reach and interchange until the whole organism is completed. So in the circulation of the eternal life of God there are centres in which the more or less solid portions take their place, centres in which the lime is represented, centres in which the representatives of the brain force, laden with the immortal energy of reason, take their place, and these, building, building, building, from the countless rivers that flow from suns and worlds and systems, and they in turn sending back the unprepared, material that can not take its place there, and thus the spiritual spheres are themselves building. They take the forms of a circle, of an ellipse, of a parabola, sometimes of a spiral, rarely of a plane.

But where are they? Every world has a circle apportioned for itself. Just a little beyond the reach of your conscious physical atmosphere, yet not beyond your aura, for that extends into space beyond your imagination, but beyond all the flashes of lightning, the storms, and meteoric displays, are the atmospheres that naturally gravitate toward the earth. In this ocean of space there are, as it were, islands, as within a river islands grow, as within a lake islands sometimes rise, as within your life there are islands of beauty, there are islands of pain. There are islands of light and islands of darkness, there are islands of memory and islands of hope, and from the valley of infancy to the mountain tops of ripened years, these islands span the entire river of life and become, as it were, resting places for the imagination and feelings and hopes. It is a sweet consciousness, sometimes, to turn back to these sunlit islands of childhood and lay our weary head upon the white bosom of maternal memory. It is sometimes a sweet experience to go back to the helpless period of careless childhood, that has only to look for this day and this moment, and forget that we have a home, a family, a lifetime, yea, and sometimes of a universe upon our weak shoulders. Sometimes it is restful to retire into the shadows of youthful knowledge and early growth and experience and rest for a time on the island of imperfection and satisfaction, and look forward and upward to the larger achievements of our riper years, and for a moment grow strong in the battle of the past.

So in the growth and development of spiritual life from this earth God has retained for your work among the gardens of eternal time and order, these rivers of energy that flow out from your world into immensity, which are to leave as deposits on their way all such as can not follow the immortal growth of spirit. These are not ultimate spiritual spheres and circles, but temporary islands in the river of life flowing from your worlds to supply its own place in the immortal sphere of souls.

Another fact. Every life sends out its own peculiar current, every current sent out bears the rhythm of its own character, gives the music of its own life and condition, sends out the perfect sense of its own adaptation, all the blended grace of the creeping violet, the risen daisy, the blooming rose, the white-faced lily—everything has its polarity, and everything is constantly changing between these poles and circling around you. And it not only sends out its own character, but it is also sending forward and upward an infinite stream of its own spiritual hope, which rises out of its own native instinct.

By this law everything takes its place in the spiritual spheres and is recognized as its own. And for this reason spirits will often tell you that we find counterparts even of your cities, counterparts of your fields, counterparts of your flowers and forests, counterparts of your rivers and lakes and oceans, expressions of your atmosphere, of everything, and some limited observers, and perhaps more limited reasoners, will tell you that all there is in the spirit world is simply a translation or counterpart on the other side of what you find within your limits here, and is but a few feet, or yards, or, perhaps, miles away. But the fact is, while everything has a counterpart, every physical organism has a spiritual side, and that is working out the expression of the physical side; while this is true, it is a most imperfect conception of the immortal world and eternal home of the spirit to suppose that it is all limited to whatever reaches for a thousand miles around the earth. God provides—has so ordained—that every soul may hold companionship with every other soul, that every family may be related to every other family, that all children upon the earth may reach across inter-stellar space and strike hands with the millions that gravitate toward them from other worlds. But we have a faculty that loves home, sometimes people get homesick, and it sometimes will almost destroy the life of the body if carried to the extreme test. Every soul is related to its home, to its immediate region and environments, to these it becomes attached, and if suddenly translated into foreign associations, and all of the delicate and tender threads of feeling are broken and it is compelled to form new friendships, the process is not rapid and easy, and the contact is not formed, and the soul suffers because the old feelings and affections and memories are broken and the new thread is not established. With some, the new adaptation is easy and rapid and they are as much at home in one place as another. With others this world and its psychic-magnetic centres have a binding charm for the spirit long attuned to the life of special localities, and they releluctantly change or wander from the home centre, and when they do, they are unhappy until they return.

(To be Continued.)

SCIENTIFIC.

The hardest known wood is said to be cocus wood. It turns the edge of an axe, however well tempered, it is claimed.

A Swedish scientist has discovered a method of extracting gold and silver from sea water.

A French savant has made the discovery that a red light passes through dust and vapor in the atmosphere more readily than blue light. It may explain a matter which is now of much importance to the seafaring world, namely, why the electric arc light in our light-houses is so ineffective in foggy weather.

WHERE IS THE CENTRE OF GRAVITY?

BY THE EDITORS.

In a recent issue of the *New York Sun*, a staff writer decants interestingly on the stars of our universe, but devotes a greater part of his paper to the law of gravitation and its possible whereabouts in our system.

Summarized in brief the writer says, that though the extension of this law throughout the universe has been questioned, but never seriously, every fresh investigation of stellar motion strengthens the belief that that law really governs the whole visible celestial system. In binary stars the revolution around one another or around their common centre, evidently takes place in obedience to that law; and therefore, if gravitation extends throughout no star can escape from the attractive influence of every other star, and of all the other stars. Thus gravitation forms a link binding the stellar system together. But their motions occur in so many different directions and with such various velocities, that no systematic order, betraying a grand centre, or a universal law, controlling the gyrations of the stars, becomes apparent.

Many years ago Madler thought that the Pleiades were the centre around which our sun was moving, and the beautiful star Alcyone became widely celebrated as the great central sun. Later investigations, however, showed that Madler was mistaken, and astronomers are not even prepared to say in what direction the centre of the sun's motion lies, or, indeed, whether it is not at present actually flying ahead in a straight line.

But while no astronomer doubts that there is a general law governing this maze of motion, the fact seems to remain that there are numerous centres of motion, and the problem of study becomes complicated by the other fact that some stars are known to be moving apparently in straight lines, with velocity so great, that the combined attraction of the whole known universe would not have sufficed to set them going as they are. The question then arises, are there invisible systems beyond our starry swarm from which they have come or to which they are returning?

The idea that some of the nebulous specks seen may be outer systems beyond ours, has been abandoned since the spectroscope has revealed them to be masses in a gaseous condition, and leads to an argument in favor of all that we can see as belonging to one system. Elements that exist in the earth are detected glowing in the atmospheres of stars in all quarters, but the same instrument which reveals the presence of these elements, discovers also the fact that the bodies constituted of them are in various stages of development. Our sun represents only one type of a solar body, and its condition is not permanent and unchangeable. In Sirius and Vega we behold suns which are evidently glowing with a far fiercer energy and a much greater intensity of radiation than our sun exhibits at present. But we may go a step further back than that which Sirius or any star represents, and perceive in the whirling spirals of the Andromeda nebula, and in the vast streams and condensing aggregations of the Orion nebula, evidence of the formation of stellar centres out of elemental chaotic clouds through a process that is going on now, and, so to speak, under our eyes.

Written for The Better Way.

A MODERN MARTYR.

P. F. DE GOURNEY.

But a few weeks ago (May 7th) The Better Way published a short notice of Teresa Urrea, "The Prophetess of Cabora," and now comes a sequel more astonishing than any of the wonders related of that young Mexican girl. The judge of Guaymas, in whose district Cabora is situated, has caused Teresa and her aged father to be arrested, loaded with chains, and dragged to Guaymas to stand their trial on the charge of *sorcery!* They were found guilty as might be expected. Teresa, who made no defence, was sentenced *to be shot*, her father to imprisonment for life. The young martyr had not yet been executed when the informant of the Texas paper, a merchant of Guaymas, left that port. That the sentence has been carried out by this time is very likely, unless the uprising of the Yakui and Maya Indians at the news of the trial of their benefactress, causes the judge to pause and reflect on the consequences that may attend his iniquitous sentence.

The *Baltimore American*, commenting upon the absurdity of a witch-trial in these days, is properly indignant at the course pursued by the judge; but it dwells upon the ignorance and superstition of the class of people among whom Teresa exercised her arts and concludes that, far from deserving death, her right place should be in some Dime Museum. This is but a sample of the fair treatment mediums and Spiritualists in general may expect from the secular press. Horror at the barbarity of proceedings that read more like the narrative of a trial by the Inquisition two centuries ago, than the amount of legal proceedings in a court of a *Christian* and *republican* country, does not so rouse the indignation of the journalist as to hinder him from having a fling at the innocent victim. Yet the American merchant, who brought the news, and who is not suspected of Spiritualistic leanings, told his story in a very clear way that bears the stamp of truth. He describes this young girl of 17—a mere child—as virtuous, simple, and kind, having no other pretensions but that of doing all the good she can; using the miraculous powers given to her two years ago for the relief of numerous sufferers, and neither exacting nor accepting pay for her services. Her father himself, Thomas Urrea, the poor goat-raiser, sharing his daughter's view of her heaven-born gifts, has never thought of making money out of those gifts. The gratitude of the poor Indians who have been benefitted by Teresa's "arts"—the popular instinct is generally less liable to err than the wisdom of the judge or the omniscience of the journalist—readily found a name for her: *la santa*, the saint, is what they call her, arguing in their "ignorant and superstitious" minds that purity of life, goodness of heart, and active charity are sure signs of sanctity. Intelligent, educated men think otherwise; if Mexicans, heaving a sigh of regret that the stake has gone out of fashion, they consign the saint to a squad of soldiers who will deal her a swifter and more humane death; if Americans, they think it is too bad to shoot her, and with a feeble attempt at commiserating wit, suggest her transfer to a Dime Museum.

GROWTH OF OUR WEST.

One hundred years ago the pioneers from New England, the advance-guard of the great column of Anglo-Saxon migration, that has during the interval marched to the Pacific, abolishing the frontier and conquering the desert, descended the western slopes of the Alleghenies into the valley of the Ohio and disappeared in its solitudes. Chicago, Cincinnati, and St. Louis were outposts of civilization, exposed to the brand and the tomahawk. A few log huts, trading stations and mission houses were scattered along the crumbling banks of the rivers and in the profound depths of the forests. There were neither highways nor public conveyances; commerce, agriculture, nor manufactures; no schools, churches, nor society; nothing but nature and its vicissitudes, the savage and his prey. From that unsurveyed wilderness, in less than a century, twenty-one states have been admitted into the Union, having an area of eight hundred million acres, a population of more than thirty-five millions, and wealth beyond measurement or computation. Sparsely inhabited, with rude and unscientific methods, its resources hardly touched, the States of the Mississippi Valley last year produced more than three-quarters of the sugar, coal, corn, iron, oats, wheat, cotton, tobacco, lead, hay, lumber, wool, pork, beef, horses, and mules of the entire country, together with a large fraction of its gold and silver. Their internal commerce is already greater than all the foreign commerce of the combined nations of the earth.

China supports four hundred million people upon an area smaller and less fertile. The civilization of Egypt, whose monuments have for forty centuries excited the awe and admiration of mankind, was nourished by the cultivation of less than ten thousand square miles, in the narrow valley and delta of the Nile. The delta of the Rhine and the adjacent lands reclaimed from the Zuyder Zee less than fifteen thousand square miles, have long sustained the United Kingdom of the Netherlands and given to a dense population wealth, comfort, and contentment. The delta of the Mississippi below its junction with the Ohio, richer than the Nile or the Rhine, exceeds the combined area of Holland and Egypt, and is destined under the stimulus of free labor and the incentives of self-government to build a fabric of society more opulent and enduring. Add to this the inexhaustible alluvion of the streams above, and the fertile prairies from which they descend, and the arithmetic of the past has no logarithms with which to compute the problems of the economic and commercial future of the West. It will be predominant in the development, not of this country alone, but of the hemisphere, and will give direction to the destinies of the human race.

When the first furrow was broken on the prairies of Illinois, there was not an iron ploughshare in the world. Men are yet living who might have seen the first steamboat on Western waters, on her trial trip from Pittsburg in 1811, and who were in active life when the first passenger rode in a railway train and the first telegraphic dispatch was sent. The early settlers of Missouri had to depend on flint and tinder for fire. Most of the inventions in machinery, nearly all the appliances for comfort and convenience, were unknown to the pioneers of the West. Their victories were won with few of the methods and devices now regarded as indispensable in even the humblest walks of life. When its agricultural, mining, and manufacturing resources are fully developed by steam and electricity, the Mississippi Valley will support and enrich, without crowding, five hundred million people, and be not only the granary, but the workshop, of the planet.—Ex-Senator John J. Ingalls, in *Lippincott's Magazine* for June.

NEWS ITEMS.

New York City has 157 millionaries.

Increased vegetation always results from earthquakes.

It is intended to lay a submarine cable in the Caspian Sea.

Washington officials believe that there is a vast underground ocean in Dakota.

The Emperor of Germany has recently had a railroad train constructed for him at a cost of $750,000.

Advices from Afghanistan are that the rebellion among the Urgaghan Hozaras against the Ameer is assuming formidable proportions.

Kansas has four cities in which the vote of the women is larger than that of the men. One entire set of councilmen is women.

It is estimated that over 100,000,000 of people now speak the English language, over 69,000,000 German, and over 41,000,000 French.

The Salvation Army publishes sixty-one weekly newspapers and five monthly magazines, with a total annual circulation of 45,000,000 copies.

Frederick Schwatka, the traveler, once experienced a temperature of 71 degrees below zero in the Arctic regions, near Burk's Great Fish River. It is said to be the coldest ever endured by man.

In London they are successfully lighting their omnibuses by means of electricity from storage batteries. The apparatus consists of a five-cell secondary battery, which gives a current of one ampere at fifteen hours.

Dispatches from Zanzibar states that there has been a fierce encounter near Lake Tanganyika between a band of Arab slave-traders and European troops. The Arabs were defeated after having killed the Belgian explorer, Vitross.

Advices from the interior of Africa confirm the report of the disaster to the German force under Baron Bulow. The whole district around Fort Marong has been deserted by foreigners. The English missionaries are safe and are devoting themselves to the care of the wounded Germans.

Notwithstanding the constant increase of the tax on opium, it continues to come into the country in greater and greater quantities; and last year, under the $12 per pound tax of the McKinley tariff, the importations amounted to 63,189 pounds of prepared opium.

A miniature model of a typical western farm, complete in every detail, will be exhibited in the Washington State building at the World's Fair. Among other exhibits will be a collection of specimens of all the species of birds, fish, and animals to be found in the State. The interior of the building will be decorated in large part by the women of the State.

A farmer near Sherman, Texas, unearthed last week what he and the local scientists believed to be the skeleton of a mastodon. The ponderous jaws are intact, and one tooth taken from them weighed three and a half pounds. One of the tusks, in a fair state of preservation, is five and a half feet long.

The Democratic Convention at Chicago last week nominated Ex-President Grover Cleveland as its candidate for president, and General A. E. Stevenson, of Illinois, for Vice-President. Both parties have now the same presidential candidates of 1888 in the field, with about the same platforms to combat with.

W. K. Vanderbildt and W. W. Astor, two millionaries, are having a discordant display of emotions between them on account of the alleged encroachment of the one on the other's property at Newport, R. I. A cheap pine fence led to the trouble.

The Marquis de Mores and Captain Mayer fought a duel at Paris, France, last week, resulting in Captain Mayer's dying from the wound he received. Captain Mayer belonged to the French Engineer Corps, and was regarded by his friends as a brilliant officer. Captain Mayer was a Hebrew, and the duel arose from the Marquis de Mores expressing the opinion that no Jew ought to be an officer in the army. This duel may mark an epoch in history equal to the dawning of a new revelation.

Rev. Dr. Nathaniel West of this city is delivering a series of Sunday lectures, in Sinton Hall, Y. M. C. A. building, upon the popular theme, "The Higher Criticism." In the course of his lecture he said:

"It is not hard to see what the one great question before us is in the conflict of to-day. It is this: Has the Holy Ghost given us a revelation from God, and divinely inspired books containing it, which like all pagan histories began with myths, legends and fables, then declared these to be the foundation of faith, worship, and life; amalgamate authorities the most contradictory, identify narratives the most irreconcilable, transfer to a distant antiquity and ascribe to Moses institutions which had no existence till from 600 to 1,000 years after Moses was dead, attribute to Moses and the prophets writings that they never wrote, commit errors of every kind, and require such a revelation and such a record to be received as God—breathed and embraced as 'the only infallible rule of faith and practice?' The so-called evangelical higher critics say that the Holy Ghost has done this very thing and that essential inspiration is consistent with error, forgery, falsehood and fraud. We deny it."

OUR EXCHANGES.

Politics has a special attraction for intellectual men whose spiritual natures are comparatively undeveloped, and in their efforts to gain supremacy they outstrip their less energetic and better opponents, because, they are naturally the more determined to win and will use means for the consummation of their purposes that better men would hesitate before adopting.—*Summerland.*

We not mean to cast any reflection upon believers who are pure and good when we contend, as we do, that among the vicious classes a very large majority are firm believers in the Christian religion. Our position is, that the pure and good among believers are not so on account of their belief. They would with correct moral training, be just as pure and good without any belief in orthodox religion.—*Independent Pulpit.*

It may now be regarded as a generally accepted fact that highly unfolded spirits can not communicate directly with the people of earth, but only through inspiration, and even this is difficult. When high spirits, therefore, have the aim of benefitting the world, it is presumed they would rather seek a medium whose labors are for the public and far-reaching than to confine themselves to an obscure corner or to a narrow circle composed of but few persons.—*Spiritualistiche Blaetter.*

Spiritualism is broadening the world. There is a mighty sweep and play in the incoming wave. It is not a little struggling expression of the ocean tides, but a grand tidal wave that is sweeping in upon us in this latter part of the nineteenth century, not for our destruction, but for our preservation. On the green shores of to-morrow we shall plant the standard of our eternal truth, and know that not in vain is that planting. We shall be secure in our position.—S. Lizzie Ewer, in *Banner of Light.*

The majority of persons lose consciousness during the change, but the conditions vary to some extent with each case; while some remain in full possession of their faculties, others are unconscious for a brief time, perhaps a few minutes, while others still are so for hours, days, weeks, and in rare instances for months. Neither the intellectual, moral, or affectional natures of men are changed by death. It is only a step in life, and the spiritual man, all that constituted the man before death, is identically the same after death. He has simply entered on another phase of existence, under more favorable conditions and circumstances, and if he has lived a true life, has been translated from the dull and cheerless regions of earth to the clear sunshine and glorious atmosphere of a better world, it is only through death that man finds freedom and happiness.

"O change! O wondrous change!
  Burst are the prison bars;
This moment he so low,
So agonized—and now
  Beyond the stars!
O change! stupendous change!
  There lies the soulless clod!
The sun eternal breaks—
The new immortal wakes—
  Wakes with his God!"
—*Two Worlds.*

THE NEW PARIS LABOR EXCHANGE.

The new Paris labor exchange has just been completed at a cost of $1,600,000 and turned over to the trades unions. It is a bright and shining light in the solution of the problem of the unemployed that may show the way to the establishment of similar enterprises in other countries. Commerce, banking, and trade have their business exchanges. Labor is very rapidly acquiring the intelligence to imitate the example set by business interests. Paris has 230 trades unions. The problem has been working itself out for the past three years of completing a labor centre which shall stand in labor matters for exactly what the great Paris Bourse does in financial and commercial affairs. In fact, the magnificent building just completed is called the Bourse de Travail. While the new home of labor has been building the new exchange enterprise has been actively in practice with such means as it had in hand. The labor exchange has nineteen bureaus, or offices, each headed by a paid delegate, and it publishes a monthly journal. Within the past twelve months it has obtained situations for about 300,000 persons.

The new Bourse de Travail has 150 rooms, a grand hall, a library, and a reading and amusement room in the basement, which will accommodate 1,000 unemployed men. In this great labor edifice, contractors may consult and arbitrate with the heads of bureaus. Just as the current prices of stocks and produce are posted in the business exchanges, so on a great bulletin here are posted the daily prices of labor, the offerings of contractors and all that appertains to wages and industry, just as though an ordinary commodity were being dealt with. The city government of Paris has virtually given this magnificent institution to the trades unions, believing that it will pay for itself in the saving of strikes and bread riots. Many rich men have contributed generously to it and expressed the intention of heartily co-operating with its bureaus in the adjustment of industrial differences.

The chief guarantee of success in this enterprise is that the labor organizations have already demonstrated their ability to conduct the exchange with dignity, intelligence, and sound business prudence. There is nothing of charity in the undertaking. It is an active, effective, and well-organized fountain head, from which unemployed labor is distributed where it can occupy itself most successfully and remuneratively. The attainment of peace, arbitration, and the meeting of labor and capital on equal terms is its central purpose. The Paris labor exchange has set an example which can hardly fail to be imitated in many great commercial and industrial nations.

Correspondence.

Lily Dale, N. Y.

Mrs. Jennie B. Hagan-Jackson was greeted by her many friends at Lily Dale on Friday last. Mrs. R. S. Lillie left us on the same day for the West where she expects to spend a couple of weeks in lecturing. Both ladies we claim as members of the Lily Dale family, and both are great favorites.

On Sunday the 12th, Mrs. Jennie B. Hagan-Jackson favored us with two fine inspirational discourses forenoon and afternoon.

The question "How can we determine the eternal law of right" was illustrated by many unique and striking comparisons and similes showing it to be impossible for a human or finite being to grasp the eternal principles of right in its entirety. It could only be compassed by an eternal existence and an infinite capacity of comprehension. No two souls have equal powers of comprehension, and none can grasp more than they are capable of compassing. It is all a matter of growth, the gaining of little by little of the great underlying principles which make up the sum total of infinite truth and the eternal laws of right.

The circumstances of birth and environment, and the final judgment of the principles of compensation were touched upon, and it was shown that the eternal principles of right could be grasped only when we had reached the attitude of harmony and oneness with the great over-soul, and that error, sin, and wrong may all be summed up in one word, ignorance.

The Columbian Exposition was spoken of as a time of a grand hand-shaking between nations which should bring nations together, and she hoped error would not shut the doors in the world's face one day in seven, and at the same time open the avenues to the rum-shop and places of crime. Thus debarring the world's producers from the opportunity of becoming enlightened and in touch with the achievements of nations. "But," said the speaker, "I desire to make a prophecy here and now. Just so surely as the World's Exposition is closed on Sunday the act will be a wedge which will do more toward destroying the Sunday laws of the nations than anything else that ever has been done."

The questions "What is life?" and "What is death?" were combined in the closing improvisation, which, through its philosophy and rythmic windings, captivated the audience.

To say that the afternoon was rainy and unpropitious would not half express the elemental vibration that poured in upon us like an avalanche let loose from the sky. Though the audience was compact, yet the sound of the rain and wind often drowned the voice of the speaker. By request of the audience she chose her subject and in harmony with the outward demonstrations chose "The voice of the thunder" as a fitting one. The aphorism of "nature abhors a vacuum" was made to apply to spirit as well as matter, and it was shown that spirit, unlike everything else, was capable of expansion. Wherever a vacuum exists a new flood of light rushes in to fill it, and the soul immediately expands, giving room for a fresh supply—nature continually going forward in her process of growth and unfoldment.

Simpson's Musical Club, composed of home talent, which does credit to the camp, and Mr. J. T. Lillie add greatly to the interest of the meetings.

Mr. J. W. Colville is soon to be here, and will give private lessons, and also instruct a class in Library Hall. One-half of the proceeds will go to the association.

Mr. Addison Reed is enlarging his cottage on Cottage Avenue, near the amphitheatre, and will soon have it completed.

Mr. H. D. Barrett is being made happy by the presence of his mother and sister, who have recently arrived from the New England States.

Judge McCormick is upon the grounds—serenely happy in the foreshadowing of a realistic future.

Mrs. Thompson, of Olean, has rented the Watson cottage on Cleveland Avenue, and has it fitted up in the most charming manner.

Mrs. Dr. Smith, of Indianapolis, is at her cottage at Melrose Park, and is a very busy bee among her flowers and plants.

Mrs. Dr. Carter and son, of Indianapolis, are also here, located at the Woodcock Cottage.

ARGUS.

Notes From Mrs. R. S. Lillie.

The annual meeting at Sturgis, Mich., opened on Friday, June 17th. The speakers engaged for this season were A. B. French and myself. By a series of unavoidable occurrences I was unable to reach there until late in the evening of the opening day. Mr. French, who had taken a severe cold, was suffering from throat difficulty, but in my absence was compelled to enter the service as best he could. He spoke in the afternoon a short time, and in the evening gave an excellent address of about forty minutes' length. But to the disappointment and regret of all he was obliged to return to his home on Saturday morning. This left the work all to be done through my instrumentality. Good audiences were in attendance both days. The promise is, "As our day so shall our strength be," and in this case it seemed to have fulfillment. The people expressed satisfaction with the work of the spirits, and much interest was manifested. Loving hands had supplied beautiful floral decorations, as is usually the case at Sturgis, and made the church look attractive and pretty.

The society has begun making repairs upon the building in the way of a new steel roof. Stained glass windows are soon to replace the old ones, and some other inside work is to be done. Since last year's meeting Mr. Buck, who was then president of the society, has passed to the higher life. Mr. Buck is one of the old-time workers, and his presence is greatly missed. He leaves a wife and family of grown-up sons and daughters.

On the closing evening the subject, "Our risen President," was given for an improvisation, and we felt that the very gates of the other life were opened, while hosts of loving souls looked down upon us.

The position of president of the society is now ably filled by Mr. Rawson, a man whose heart is in the work, and who presides with grace and ease.

Father Kelly, who will be remembered by many, though ninety-four years old, is still seen in his accustomed place, an eager listener. Blind to material things, he is not blind to truth, and, although the sense of hearing is dull, he is on the alert to catch every word.

Mr. and Mrs. Wate are still in good health. They welcomed to their home the visiting Spiritualists with much cordiality.

Mrs. Mary Peck, of Peck's Hotel, with whom I always find kindly care, is as ever the earnest Spiritualist, the true woman, and the friend of all.

The church, or building, owned by the Spiritualists of Sturgis has been made use of by a Unitarian society for the past year, and the Rev. W. H. Buckley and wife have been working earnestly to build up a society here. The Spiritualists have not been strong enough to warrant them in holding regular meetings, so the building being unused a part of the time, and the Unitarians wishing to make an effort here, the use of the building was extended to them.

Mr. Buckley is an earnest and able speaker, his wife a beautiful spiritual woman possessing mediumistic gifts and striving to develop them. Some of the Spiritualists attend the meetings feeling that it will be the means of disseminating advanced thought and liberal ideas. I wish that all who believe in spirit return would work with the same earnestness that members of Christian Churches do to devise as many ways and means to support the society and increase its membership.

At one of the discourses at Sturgis the guides said "What are you doing as builders? What are you doing to convince others? Where is your light? Is it under a bushel? Where is the home circle? This is the place where in the past, interest was awakened. This is the place where mediums have been started in their course for development, and yet the home circle has been neglected. People look for some wonderful thing to be brought to their door by some public or travelling medium when, in their own homes, they could have such manifestations as would convince the most skeptical, and that without money or price.

Among the guests at Sturgis were Mr. and Mrs. Hyzer, Mrs. Winslow, and Mrs. Smedley, of Kalamazoo, old-time pioneer Spiritualists; also Mr. and Mrs. Emmons, of Meldon, Mich., with whom I returned to their beautiful home and enjoyed a night's rest and pleasure.

Brooklyn, N. Y.

After a long and painful illness our beloved president and co-worker in the cause of human progression, Mr. Samuel Bogert, has dropped the physical embodiment which held him to his earth existence, and passed on to a brighter and larger sphere of existence. He took his departure from his earth experiences in the early morning hours of June 15th, having been with us some fifty-six years, learning the lessons of the physical life.

Some twelve years ago he became interested in the truths of Spiritualism, and has ever since been an earnest worker for its advancement. The result of his untiring labors was the founding of the Brooklyn Spiritual Association, with the particular purpose of providing and furnishing a home or homes for, and to aid and assist needy and destitute Spiritualists, not only in Brooklyn, but in all parts of the country. The association was incorporated in December, 1890, and its trustees were taken from all the various societies that were holding meetings of a public character in Brooklyn. Mr. Bogert worked for the advancement of the cause with all his strength, and though the last meeting of the board of trustees which he was able to attend was held January 5, 1892, he kept up his interest in the welfare of the association to the very last.

At a special meeting of the board of trustees the following preamble and resolutions were unanimously adopted:

Whereas, The power that animates all things, has, in the fullness of time, changed our beloved and worthy president, Samuel B. Bogert, from what we, in our weakness, call material life, to spirit life; be it

Resolved, That while we, his co-workers, will miss his physical presence, we rejoice with him in his release from the sufferings incident to material embodiment, and bid him God-speed on his journey and work throughout the endless cycles of eternity.

Resolved, That a copy of this preamble and resolutions be properly prepared and signed by the members of this board and presented to his family.

Mr. Bogert was an active worker in various public meetings of the Spiritualists of Brooklyn, and especially of the Brooklyn Progressive Conference, holding, though against his expressed wish, continuously the office of president from the date of organization, some three or four years.

The services commemorating his transition were held in the hall of the association on Sunday evening, June 19th. The hall and casket were beautifully decorated with choice flowers, and the hall was crowded to overflowing with friends and others, who listened with rapt attention to the beautiful services.

The following was the order of exercises:

1. Singing by a quartet, "Beyond the Smiling and the Weeping."
2. Invocation by Mrs. M. A. Gridley.
3. "Nearer My God to Thee," by the quartet.
4. Address by Mr. W. W. Sargent.
5. "Shall We Meet Beyond the River," by the quartet.
6. Address by Mrs. E. F. Kurth.
7. Address by Mr. Walter Howell.
8. "The Christians' Good-night," by the quartet.
9. Benediction by Mr. Howell.
10. Viewing the remains by those present, during which Mr. Gordon played appropriate music on the organ.

C. H. NOURSE, Sec'y, B. S. A.

St. Louis, Mo.

I closed my Sunday evening services at Bricklayers' Hall, at Chicago, on May 15th, with a large audience present. I departed for Indianapolis, Ind., remaining in that city two Sundays, May 22d and 29th, where I lectured, including spiritual demonstrations, at Mansur Hall to fine audiences. At the same time a second spiritual society was organized, and, which, in due time, no doubt, will be running successfully.

I arrived in this city on the 31st ult., and gave addresses at Howard's Hall, 3001 Olive Street, before the First Spiritual Association, on Sunday evenings June 5th and 12th. Large audiences assembled, and the services were appreciated.

Sunday, the 19th inst., I inaugurated a progressive movement; namely, a grand mass convention of Spiritualists and a mediums' congress by a score of co-operative mediums. First services at 3 and 8 p. m., held 19th inst., at Chatsworth Hall, corner Seventh and Olive Streets. It was an immense success.

A second progressive spiritual society will be formed for a more effective organization. A ladies' aid society was also organized on the same day.

Meetings will be continued indefinitely at above hall for active co-operative work. More anon.

G. G. W. VAN HORN, Conductor,
No. 3035 Olive Street.

The St. Louis *Globe-Democrat* gives an extended account of the first Sunday meeting of the new undertaking, and it must be said to the paper's credit that the report was fair, flattering, and frank in detail and statement of facts. Of the professor himself the paper says:

> "Mr. Van Horn was formerly at New York and Chicago, and is well known for his en rapport manifestations and tests. He has an ivory cane made out of the tusk of an elephant, and brought to this country fifty years ago. Through him, as an agent, it is claimed remarkable cures have been made, and the cane is said to have the power of inducing hilariousness, volubility or weeping in those who grasp it in a proper frame of mind. The cane is surmounted by a silver elephant's head, and from its size is judged to have been cut from a monster pachyderm. It was given to Mr. Van Horn by a medium now dead."

Fourth of July Excursions via Baltimore & Ohio Southwestern Railroad.

The Baltimore & Ohio Southwestern R. R. will sell excursion tickets July 2d, 3d, and 4th, good going on date sold and void returning July 5th, at one fare for the round trip to stations on the B. & O. S. W. and principal connections within a radius of two hundred miles from starting point.

For tickets and further information inquire of B. & O. S. W. R. R. agents.

Winona, Minn.

Winona is a pretty town with its high wooded bluffs and its many large trees. The inhabitants are thriving and comfortable and the electric cars make transit easy from one point to another. The Church influence is strong as in Red Wing but Spiritualism is a power in Winona that makes itself felt in many a home. This happy state of affairs results from the positive earnestness of some true souls and from the mediumistic labors of two mediums of undoubted power. They are Mrs. P. P. Rouse and Mrs. Carrie McFarlin.

Mrs. Rouse has been a medium for many years, and her clairvoyant power was first demonstrated to the public by her locating a dead body that had been buried for days in the Mississippi River. Twenty boats had been engaged in the search, but that under her direction went at once to the spot and it was found in a deep hole that she saw the previous night clairvoyantly, whose existence was strenuously denied by those familiar with the bed of the river. This demonstration of spirit power, several years ago, had great weight in the community. Mrs. Rouse's husband, a total skeptic when he married her, rejoices in his old age at the glorious light of Spiritualism, brought to him by his pure, noble, quiet wife. Their humble home is Beulah land, and I can never forget the hour when through her rare power a glorious band, among whom were Ossewago and my angelic parents were manifested to me. So retiring and sensitive is Mrs. Rouse that she is but little known beyond the community in which she lives, but such souls as she are the chosen instruments of the angels to lay the foundations of Spiritualism deep and strong.

Mrs. McFarlin's gifts are pleasing and of great variety. Her principal work with those who come to her is healing, and she has quite a local reputation in that direction. She has a band of six controls, and these six have practiced so much with her organisms that when under their successive influence, they speak through her so clearly that the voice of each one, as well as mentality expressed, is perfectly individualized and is at once recognized by those who often see her under her controls. Two of these spirits, lawyers, were well known to her in earth life. The other spirits are Nightingale and her brother Hello, the Professor and Sunlight. The highest mental efforts through her band are said to come from the Professor. One very pleasing phase of Mrs. McFarlin's mediumship is the improvised singing, by the favorite little Nightingale. Aided by the inspirational playing of Mrs. Alfred Miller, Nightingale will improvise a little song, charmingly adapted to the different persons present. Nightingale says she is attending the Conservatory of Music in spirit life, and she will sing even better in the future than she does now.

Our work in Winona was delightful indeed, morally supported as we were by so many earnest Spiritualists. Besides the mediums spoken of above, we were closely drawn to Mr. and Mrs. Alfred Miller, who hold up the light of our beautiful faith in their daily life and conversation; Mrs. Brooks, an earnest believer, and the whole-souled Mary Benedict, a magnetic healer and one whose warm woman's heart makes her an angel of comfort to many a suffering one.

Our Sunday meetings were held in the parlors of the Board of Trade. Our audiences were good, and the spiritual forces of some of those present were combined with our own by our spirit guides in the most helpful way. Church people and Theosophists were present and received impressions concerning the higher phases of Spiritualism that fell like good seed into receptive soil. In the evening we were delighted to see more of the young present, for we long inexpressibly that those coming onto the stage of action be imbued with the largest truth that has yet come to the human race. The music was ably seconded by Mrs. Alfred Miller, through whose magnificent contralto her inspiring angels cause incarnate souls to vibrate in unison with celestial harmony. Among those present at both services was Dr. L. H. Bunnell, of Homer, Minn., who came to town in order to be present. He is the author of some well known books, and he took with him to Homer two copies of "Why She Became a Spiritualist," that will reach many a hungry soul in that place.

Our next will be from La Crosse, but our mail is addressed as usual to Minneapolis, and forwarded to us on the wing.

Yours for Spiritualism,
ABBY A. JUDSON.

Indiana Campmeeting.

The second annual campmeeting will be held by the State Association of Spiritualists, near Anderson, Ind., on the C. C. C. and St. L. R. R., near Chesterfield Station, from July 21, to August 15, 1892, inclusive. The speakers engaged are Mrs. Colby-Luther, Willard J. Hull, A. B. French, D. A. Herrick, James Brown, A. H. Mendenhall, Mrs. Maggie Stewart, and other noted speakers. Among the mediums engaged are A. Willis, Mrs. Mendenhall, Frank N. Foster, Mrs. Maggie Stewart, Mrs. Jacob Herrick, Mrs. Seery, Benjamin Foster, John A. Jouston, and Mrs. Lindsay.

The morning conference or lecture takes place at 10.30 a. m.; the afternoon lecture—daily at 2.30 p. m., and the night lecture—daily at 7.30 p. m.

The C. C. C. and St. L. R. R. (Bee Line) grants us the following rates: Parties of ten or more, one and a third fare (for round trip, good for three days. Parties of fifty or more, half fare for round trip; good for three days. Parties of ten or more, wishing to remain longer than three days, two-thirds rate each way. Sunday trains each Sunday during the campmeeting leave Indianapolis at 5.00 a. m., arriving at Chesterfield at 6.30 a. m. Leave Muncie 10.18 a. m., arriving at Chesterfield at 10.30; returns to Indianapolis at 8.20 p. m., to Muncie at 8.55.

DR. J. W. WESTERFIELD, Pres.
FLORA HARDIN, Sec'y

Montpelier, Ind.

For the past three or four years it has been my custom during "strawberry time" to hold a ten-day grove-meeting at my grounds near this town, and to secure the attendance of one or more good mediums, with the hope that I might be instrumental in not only pleasing the palates of my visitors with strawberries, but also in sowing the seeds of truth, that they might thereby be led to do their own thinking. I trust my efforts have not been in vain, although conducted at a financial loss. This season the meeting has not been so well attended as formerly, on account of the incessant rain, still many have been induced to investigate, and I trust the seed has been sown in good ground.

We have had with us this year Charles Barnes, the well-known trumpet medium, F. N. Foster, the spirit photographer, of your city, and his son, Master Bennie Foster, a lad of seventeen, who is an excellent physical medium. All have given perfect satisfaction.

At one young Foster's seances a handkerchief was folded and laid on the table outside and near the curtain, when a hand came out and drew a face on it in view of all. The hand that did the drawing was a small right hand, though the handkerchief was to the left of the medium. This occurred at my home, under test conditions.

JAMES WAUGH.

Liberal, Mo.

My recent labors in Rich Hill and Springfield, Mo., were concluded about two weeks ago. In Rich Hill my lectures and platform tests were the first ever given there. My meetings were well attended by people of all denominations, and I was indeed gratified to note the close attention given and interest manifested in what my spirit co-operators had to say to them through my mediumship upon subjects presented by them for the lectures. There is much to be done there and I very much regretted that my time was so limited while I was there. But I agreed to return to them in the near future which I fully intend to do as soon as I consistently can.

The cause in Liberal seems to be in a very promising condition. Arrangements for the coming campmeeting are rapidly progressing, and all are looking forward to a season of general rejoicing.

J. Madison Allen has been lecturing and holding seances here for the Spiritual Science Association with good results.

I lectured and gave platform tests last Sunday, also gave some seances, etc. Judging from my own observations in connection with my work, I am certain that the cause of spiritual reform is meeting with general acceptance, especially by those classes who have learned to think for themselves, for everywhere people are anxious to learn of, and take, the better way in thought and action.

Yours, M. T. ALLEN.

Mrs. W. S. Petit, writes, concerning the Liberal Campmeeting, that everything is moving forward by way of artistic and substantial improvements. The park already presents a beautiful appearance. Two new cottages have recently been built, and other private cottages will be erected prior to the opening of camp on August 20th. A large and commodious building is soon to be constructed, to be used as a general office, ladies' bazaar, reception and reading-room, with lodging-rooms for transient guests.

The Women's Auxiliary Society organized last year have undertaken the fitting-up of this building. They expect to hold a fair during the camp for the sale of handiwork, and would invite the co-operation of any who feel disposed to aid in a worthy cause. Donations may be sent the secretary, Mrs. S. E. McGuffin, Liberal, Mo.

A silver-toned bell is soon to be placed in the dome, to ring out the "Glad tidings of great joy" to those who come to partake of the spiritual feast. A fine array of talent is engaged for the season.

Verona Park, Me.

Verona Park Association has secured good speakers and reliable test mediums for the coming season. The grounds have been improved and arrangements made for the physical comfort and spiritual enlightenment of visitors. Beautifully situated, one of Mother Nature's fairest haunts, Verona Park is a delightful place for summer outing. The spiritual influences are harmonious; and the cottagers seem like one united family of brothers and sisters, each anxious for the welfare of all. A number of our earnest workers have joined the unseen hosts since our last meeting, and it is proposed to hold a memorial service Sunday, August 14th. Informal meetings, relying on home talent, will be held during the week following. Mr. A. E. Tisdale will occupy the platform Sunday, August 21st. Other speakers will be announced later.

Good board and lodging can be obtained at reasonable rates by applying to the president, Dr. C. F. Ware, Bucksport, Me.

Excursion tickets will be furnished by the railroads, good from August 1st to August 31st. All are welcome. M. H. C., Sec'y.

San Diego, Cal.

That excellent medium and sterling good woman, Mrs. Edith E. R. Nickless, was with us during April and May, lecturing and giving tests and psychometric readings to large audiences. Her husband, Dr. Nickless, a magnetic healer, is a "good second." This was their third visit to San Diego, and they are favorites among our people.

Through their influences the First Spiritualist Society of San Diego was put in working order again on May 23d, and officers elected as follows: John W. Marshall, president; W. H. Rice, vice-president; George E. Rogers, secretary; A. D. Campbell, treasurer; and Mrs. Helen M. Starr, Mrs. N. H. Dodson, Mrs. H. B. S. Wilson, W. H. Rowley, and W. J. Howard, trustees. The society now has forty-five members, meetings are held every Sunday and Wednesday nights, and are well attended. We have a fine hall and piano; home talent only. Mrs. Nickless is now filling an engagement in Oakland.

Yours, J. W. MARSHALL.

Brandon, Vt.

President E. A. Smith of the Queen City Park Association, of Burlington, writes hopefully of the coming campmeeting in this section of the country. Circular concerning the camp arrangements may be had by addressing Mr. Smith at Brandon, or the secretary, Hon. A. E. Stanley, Leicester, Vt.

Excursion tickets from Lake Pleasant to Burlington and Return may be procured from N. S. Henry, at Lake Pleasant, for $5; good until September 15th.

The Queen City Campmeeting commences July 31st, and closes September 5th.

Following is the list of speakers engaged: Mrs. R. S. Lillie, Dr. Geo. A. Fuller, Edgar W. Emerson, E. A. Tisdale, J. Frank Baxter, Mrs. Clara Banks, Mrs. Celia A. Nickerson, F. A. Wiggins, Mrs. Ida P. A. Whitlock, Mrs. Emma Paul, Mrs. S. A. Wiley, Rev. J. R. Booth, J. Clegg Wright, R. H. Kneeshaw, Mrs. Shelhamer-Longley, Mrs. Carrie E. S. Twing, and Mrs. A. W. Crossett.

Stuttgart, Ark.

The society of Spiritualists at this place have regular meetings every Sunday. They have engaged Dr. E. B. Wheelock to speak for them the coming six months. Mrs. Wheelock—the doctor's wife—intends to organize a Children's Lyceum as soon as books and music can be had.

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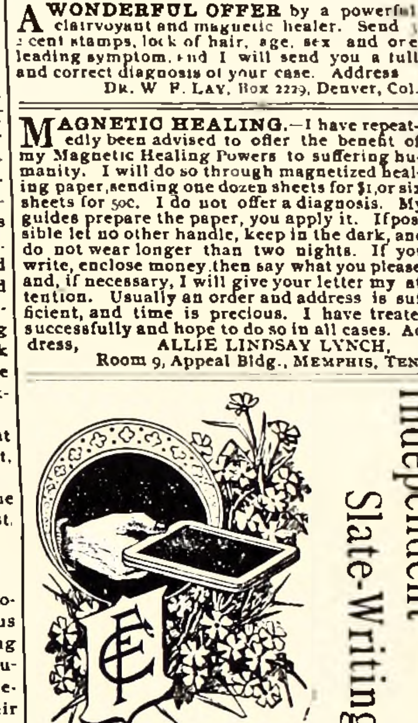

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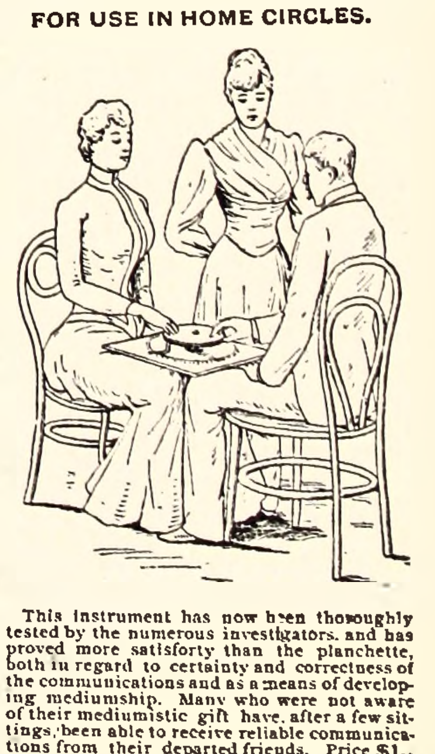

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HUDSON TUTTLE, Berlin Heights, O.

Women's Corner.

Written for The Better Way.

Twilight Musings.

MRS. M. J. KUTZ.

I sit out of doors in the twilight,
Baptized in the perfume and sheen
When earth from its long dream awaking
Puts on its fair mantle of green.

When blossoms burst out from their budding
All over the tree-tops and sprays
And lift up their boughs into glory.
Filled full of thanksgiving and praise.

Oh! soft through the sweet scented twilight
Go wandering the twitter of birds.
A gentle good night 'neath the starlight,
Too sweet to be written in words.

And slowly the shadows come creeping
Right out of the beautiful West,
Where the sun, hid away from our vision,
Sends back his sweet blessing of rest.

It comes on the wings of the gloaming
That wraps the green earth in its sway,
And draws me from musing to dreaming
On the slumberous shadows away.

Borne out on the bosom of slumber,
A wanderous journey we take
Through the shadowy gloaming and darkness
In another new day to awake.

So the blossoms of autumn are folded
Away from the ken of our view,
And all through the darkness of winter
Their wonderful journey pursue.

Till at last in the springtide and dawning,
They burst into beauty and bloom,
Thus the soul, in that other bright morning,
Shall triumph o'er death and the tomb.

CONCERNING SOMEBODY YOU KNOW.

To the Editor of The Better Way.

About ten years ago, while on a visit to Mr. and Mrs. J. P. Allen, of Springfield, Ohio, I heard of Mrs. Nettie Maynard for the first time, and when told by my friends that she was Lincoln's medium, I was very anxious to call and see her. Mr. and Mrs. Allen said they would accompany me there, they being friends and neighbors of the Maynards, and living just across the road from them. Mr. and Mrs. Maynard was then living on a farm three miles from Springfield.

On our arrival there we were met by Mrs. Maynard, her sister, and mother, the latter a sprightly old lady of eighty years of age. This old lady impressed me as remarkably vivacious for one of her age. She has passed over since.

At the conclusion of our call I asked Mrs. Maynard if I could engage for a sitting with her. She replied that she had not been giving sittings to the public for three years; but on reflection said if I called on such a day—naming the day—she would give me one. I went out to her home on the day appointed and found Mrs. Maynard greatly distressed over the death of her family horse that had died a few hours previous. She was forming a wreath of evergreens to put on her dead pet's neck, who was to be buried in about two hours, and with a look of sadness said she could not fulfill her engagement with me that day. This was the first and the last time that I ever saw so much respect paid to the memory of that much-abused animal, "the horse." Although Mrs. Maynard was a stranger to me, that one act proved to me that she possessed a tender, appreciative nature.

At our next meeting I found Mrs. Maynard ready to receive me; and after secluding ourselves from the view and noise of the outside world, we felt that we were in the presence of a higher power. But my guides also took part, and enabled me to describe Mrs. Maynard's spirit friends clairvoyantly. I mentioned that there were spirits present who wished to be described. She said, go on. The first who came was a Dr. Beecher; next a friend of her youth, and others whom she had known in Washington, D. C. She seemed surprised. Twice she said, "This is wonderful! You have taken me back twenty years of my life."

Then she became entranced and gave me the promised sitting. More beautiful language never fell from mortal lips than were uttered by this unconscious medium. The many kind encouraging words spoken by her guides in behalf of the writer, and the prophetic words uttered by her guides through her unconscious lips, I feel will be fulfilled yet.

The sitting over, we remained talking when the conversation turned on her life in Washington. She then told me of her prospective book, saying that when she obtained the consent of two or three to give their names to the public, she would publish her book. I have never lost sight of the promise and have watched for the issue; and now that the volume is published, I have it; and I feel thankful to the spirit friends for holding this suffering instrument many years until they have accomplished their work.

Mrs. Maynard's book, "Was Abraham Lincoln a Spiritualist," is in itself an appeal to every Spiritualist on the globe, but especially so to American Spiritualists. Amid much pain and suffering, this medium has been held on the very verge of the grave for years, all this time looking forward to the completion of her mission. The other part of the work lies in the hands of the Spiritualists. That is to purchase this work, and prove their appreciation of this invalid medium, also of the power that held her until her mission was accomplished.

Through a sense of justice to our sick sister-medium do we pen these lines. She may have forgotten us, but it matters not; we have not forgotten her or lost our desire to see her work accomplished. And now having read it we commend it to every spiritualistic family.

Yours for justice,
MRS. MAGGIE STEWART.

Written for The Better Way.

"THOU SHALT NOT."

MATTIE P. PULSIFER.

Do not go through life with your eyes shut, then contradict the truth of what others see.

Do not mistake simplicity for ignorance, and honesty for stupidity.

Do not judge of one's worth by the style and quality of dress, but be guided rather by the social conversation.

Do not condemn upon hearsay evidence, because there is a vast difference between character and reputation.

Do not neglect your own business to ascertain if someone else is doing the same.

Do not call a person a fool, lunatic, or fanatic, because he expresses ideas you do not understand.

Do not bewail your insignificance, because in the eyes of the law and the census man you are as great as the President.

Do not look with contempt upon ignorance, but consider what greater things are required of knowledge.

Do not be a traitor to self by avowing in one way when you believe and know its opposite.

Do not profess the acquaintance of friendship of one until you know him so well that he can offend you neither by mood, manner, nor word.

Do not do a thing from custom that has neither the merit of sense nor dignity. Monkeys imitate, man originates.

Do not turn night into day and then complain of dull mornings; retire, if possible, at a reasonable hour and rise with the dawn. The sounds of praise and rapture that then pour forth from nature's children, will dispel your apathy.

Do not violate the laws of health and happiness, and seek relief in religion. Study yourself and be your own physician both for body and soul. "Know thyself," is a divine command.

THE CARY HOMESTEAD.

The "brown house, low and small," in the Miami valley, eight miles north of Cincinnati, touched tenderly by the rhymes of Alice and Phœbe Cary, is to be preserved as a memorial of these sweet singers of "Clovernook" by their brother-in-law, Alexander Swift. Alice was born here on the 26th day of April, 1820 and Phœbe on the 4th of September, 1824. Shis house appeared and reappeared in the verses of the sisters until it seemed a familiar object to the thousands who read and still read their poetry.

Alice Cary, in her poem, "An Order for a Picture," said to be her favorite among all that she wrote, after describing the surroundings, wrote of the old house:

The house where I was born,
Low and little and black and old,
With children, many as it can hold
All at the windows open wide.
Heads and shoulders all outside
And fair young faces all ablush;
Perhaps you may have seen some day
Roses crowding the self-same way
Out of a wilding wayside bush.

The affection of the Cary sisters for this plain, simple home of their childhood, was a deep and life-long emotion. It was here that Robert Cary and his first wife, Elizabeth, began their married life in 1814, and here their nine children were born. They began in debt, and it was not until in the autumn of 1832, eighteen years after their marriage, that the farm was paid for. Two years later the energetic, toil-worn, self-sacrificing mother died, and changes rapidly followed. The father married soon again, and his children pushed out into the world and scattered as large families are wont to do, until finally the old place has come into possession of its present owner, who is allied to the family through having married two of the sisters, Susan who died in 1852, and Elmira who died ten years later.

As a memorial to the distinguished sisters, Alice and Phœbe, this little, old, brown house possesses attractions to the many who followed their lives from the simple beginning under its roof, to the ending of the same in the home in New York City, earned by their literary efforts and enlivened by their genius, in which their closing years were spent. Their remains were not returned to "Clovernook" for burial, as is usually the custom where the old home is in the possession of the family, and the graves of the earlier inmates are more close at hand. They were buried in Greenwood cemetery, Alice in February, 1871, and Phœbe in August of the same year. The sentiment that invests the early homes of the gentle and true of earth, as well as those of the brave and great with interest, will be gratified to know that this simple home, founded in the wilds of the Northwestern Territory early in the century, will be preserved as memorial of the two earnest womanly women who went out of it and made for themselves and for womanhood a name and a place in the home literature of the nation.—*The Oregonian.*

INGERSOLLISMS.

Give to every human being every opportunity you claim.

In the great republic of mind one is a majority, and every man a king.

Just to the extent man mingles thought with his work he advances.

I don't believe that any God will be satisfied by the worship of hypocrites.

Love is the only thing that will pay ten per cent. to both borrower and lender.

Written for The Better Way.

To My Husband.

LOULA.

Dear love, so kind and good,
So gentle and loving and true,
Can you forgive the wayward mood
I sometimes show towards you?
The naughty, petulant mood
I often exhibit towards you?

Your kind and patient face
Upbraids me o'er and o'er.
For every smart I have dealt your heart,
For every pain and sore,
That heart so loving and kind,
So full of love to its core.

Forgive me for every wound
I have caused you to suffer, dear one,
And let not your breast feel pain or unrest
For aught that I have done—
For any unkindness or petulant blindness
I have shown towards my best loved one.

WOMAN TO WOMEN.

Every daily newspaper has a woman's page—a paddock safe and clean, about which imagination constructs a fence upon the principle commended to his hired man by the thrifty Scotchman: "Use but one rail, but let that be sae high th' cawves canna loup ower it, and sae low that they canna stoop under it." Of the making of women's journals and magazines there is no end, and likely to be none. These are usually close corporations—written by women, edited by women, and once in a good many whiles published by women. Upon the subscription books the names of men sustain in numbers the same relation to those prefixed by "Miss" or "Mrs." that bread held to sack in Falstaff's memorandum. The choice of topics is restricted to such as bear directly upon the progress of one sex; the quality of the pabulum offered for mental digestion is warranted wholesome, but the word is open to criticism if an element of wholesomeness be the power to create intellectual brawn and moral backbone.

Let me guard what may be mistaken for sneering hypercriticism by saying that, as trade journals, each of the legion of domestic organs devoted to the housewife, the housekeeper, and the like, has in its sphere and uses a *raison d' etre* as excellent as that of *The Consumer's Journal*, or *The Wheelman*, or *Outing*. It is in the realm of general literature that the distinction of sex becomes invidious. It is when gender begs the question of praise or patronage that unfairness verges upon injustice. There is, for example, no more reason why Mrs. Jones of the corner grocery should demand custom by virtue of her sex than that Mr. Smith, on the next block, should attract trade because of a slight limp, or Mr. Robinson, across the way, because he is a married man. Each should be judged by the quality of what he offers for sale, and by his dilligence in business. Woman—with a capital letter—should by now have ceased to be a speciality. There should be no more need of "movements" in her behalf, and agitations for her advancement and development considered apart from the general good of mankind, than for the abolition of negro slavery in the United States. "For what a man"—and presumably a woman—"hath, doth he yet seek after?" With the world of knowledge and opportunity thrown open to her, it argues little for her ambition and less for her ability to grasp cardinal principles that she elects to build fences about her reservation, and expends time and forces in patrolling precincts no one cares to attack.—Marion Harland, in the *North American Review* for June.

ADVICE TO YOUNG WOMEN.

O girls, learn to talk! I have been among girls a good deal; in fact, was once a girl myself, and the folly of talking idle nonsense seems so plain to me that I would like to make my girl friends see it, too. I have known so many girls, bright girls, who were hiding their talents behind empty chatter, and "joking" with their young gentlemen friends, making such foolish retorts and pointless little speeches, that I have wished they could see themselves as others see them.

Be well read, if that means acquainting one's self as much as possible with the best that is in the wide-awake literary world, books, magazines, and clean newspapers. Read them critically. Be original and fight bravely for your opinions, but if your good sense detects their instability, retire gracefully into the background.

Make yourself well informed in all the happenings, and writings, and creatings of this lively nineteenth century.

Now, girls, don't you see, I just mean this: Have your ammunition stored up ready, but don't burn your precious powder until you can hit the mark.—*Jenness Miller's Monthly.*

A HEROIC YOUNG WOMAN.

A heroic woman, named Miss K. Marsden, recently made a dangerous journey into the province of Yakutsk, in Siberia, in search of a plant which she had heard would cure leprosy. She rode on a Yakutsk horse with a wooden saddle for two months without having an opportunity to bathe or change her clothes. She found the plant she was hunting, but it does not cure the dreadful disease, although it eases the suffering. She has founded a colony for the Yakutsk lepers, and six Siberian nuns will help to nurse them.

Female Weakness Positive Cure.

TO THE EDITOR:
Please inform your readers that I have a positive remedy for the thousand and one ills which arise from deranged female organs. I shall be glad to send two bottles of my remedy FREE to any lady who will send her Express and P.O. address. Yours Respectfully, DR. J. B. MARCHISI, 35 Genesee st., UTICA, N. Y. 6-3-93

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James Madison Allen, Peoria, Ill.
Mrs. M. T. Allen, care WAY PUB. CO.
William Alcott, box 698 Orange, Mass.*
Dr. C. T. H. Benton, 412 Fulton st., Peoria, Ill.
Mrs. Anna Blanchard Lepper, 512 S. Ninth street, Springfield, Ill.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Aiken st., Utica, N. Y.
Bishop A. Beals, 88 State st., Albany, N. Y.
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Nellie S. Baade, 246 National ave., Detroit, Mich.*
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[The editor will receive questions upon these conditions: 1. They must be germane to [illegible] 2. Must contain [illegible] enquiry [illegible] and explanation free from [illegible] 3. All personalities must be avoided. 4. The name of the questioner must be attached. Questions, if approved, will be forwarded to the guides of Mrs. M. T. Shepard Lillie and both question and answer [illegible] as directed. All questions must be addressed to the editor of THE BETTER WAY. This department is open to all upon the above conditions.—ED. B. W.]

QUES. 14.—*Can the evils transmitted by heredity be overcome entirely while in the body?*

ANS.—Some of the transmissions by heredity are remediable, others are not. All tendencies to evil, whether inherited or acquired, should be brought into subordination to the higher intelligence and will, with which all are endowed. Inherited bodily weaknesses and infirmities may be remedied largely by learning to live wisely, and may even be entirely overcome in time.

But a larger proportion of the effects of heredity are insurmountable. Like a tree, if it is given room for growth, it will bear fruit after its kind; but unlike the tree, for it can have its limbs and portion of its trunk removed, and be engrafted with better stock. Such in human kind would necessitate so radical a pruning often that not even the physical life would be left. For this reason spirits have continually sought to impress the lesson of true wisdom; teaching that proper generation was far more essential than regeneration, as it is far more practicable. In order to avoid the sad effects of unalterable law which works its own penalties, conditions should be made which will secure, through heredity, harmony of both body and spirit. Blemishes, whether of body or spiritual nature, are much more easily avoided than overcome.

QUES. 15.—*Why are so many mediums, claiming clairvoyance and clairaudience, affirming that they see spirits and hear their conversation, so unreliable in their reports? And why, if we have guardian spirits, can they not—if they have foreknowledge of events—foresee and prevent such results?*

ANS.—No guardian spirit has such control over his or her medium as to prevent the influence of other minds affecting the sensitive. A guardian spirit is one who seeks, as far as possible, to ward off danger, physical ailment, and medial disturbances, but in assuming this work of love, it is always understood that they can only do so in degree. There are many and varied influences at work in human lives. The universal law under which all are; the solar or planetary, affecting all lives, and even influencing the death of men; hereditary influence, or taint, which bears its own fruit, which even a guardian may or may not be permitted to modify; all these are to be considered in determining the relation of a guardian spirit to its medium. If it had been an easy thing to protect sensitives from all influences save that of a pure, true, exalted spirit guide, the highway of spirit-communion would have been opened long centuries ago.

The ability of guardian spirits to foresee is limited in person, quality, and extent. That some spirits have the gift largely developed and active does not indicate or prove that all have the same; if so, the possession of a gift or undue development of a faculty, in one person in the mortal, would indicate or prove that all mortals had a like endowment. But all spirits can not alike see so as to become prophetic, neither are guardians all-powerful.

The guardianship of a soul in earth would not be a task to the spirit, if the earth life were lived among the ordinary avocations. But when this life is cast upon the turbulent sea of conflict, of contests with many and varied obstacles then the guardianship becomes an arduous one. All schemes, designs, institutions, governments, educational and religious systems—all have their combinations of influence working for their furtherance, on the spirit as well as on the mortal side of life.

The individual initiating and carrying forward a reformatory work on any of these lines must meet the opposing influences which will be projected by those who think the time is not ripe for such reform. Especially is this true concerning religious knowledge and thought. There are myriads of spirits who feel that the era has not arrived for the opening of general communication between the two states of conscious being. They do not deem the race ready for it; and, of course, the large majority are not. But so large a number of earth's inhabitants were ready that a multitude of spirits, and among them some of the wisest who have lived in earth, projected this movement.

There are occasional cases, such as the enquirer refers to, but the number is small, and after nearly a half century of experience, the directing spirits find great reasons for encouragement. Mortals are receiving the light and entering into relations with spirits, with a marked degree of intelligence, as a rule. In the large majority of instances, where unpleasant conditions are disclosed, the cause is to be found in the inability of the sensitive subject to comprehend fully the situation. The feeling still obtains with a majority that spirits cannot err, and that all that comes from this side of life must be truthful. They do not consider that all grades of intelligence and character find representation, and the medium is expected to become a "discerner of spirits" in the higher sense of knowing from whom to expect truth or falsehoods, or to cultivate indifference to all.

To illustrate. A person may go out upon the streets on earth, into a promiscuous crowd, and he will probably meet all grades of intelligence, in all degrees of expression from the most exalted thought, clothed in faultless language, to coarse, low ribaldry, vulgarity, and obscenity. Transfer the scene and the circumstances to just beyond the change called death and the line of visible or material things, and you will find similar conditions.

Spirits are just what the earth life makes of them with its advantages or lack of opportunities. Mediums subject to such mixed conditions must prepare themselves by the assistance of their intelligent guides to become instruments for the bettering of these conditions, or they had better close the door entirely and not aspire to voice the higher truths of life. If their fears overcome them and they believe themselves the subjects of creedal demoniacs, because they hear an oath, or a coarse joke, or witticism, or an offensive word, just as they would hear in a crowd of low, mortal-clothed spirits, they are not yet schooled in the work of mediumship. Spirits in the mortal are not to be changed in their fixed habits and education in the twinkling of an eye, neither does what is called death effect such change.

QUES. 16.—*Can the higher order of spirits communicate directly with mortals?*

ANS.—There are intelligences who reach mankind only through intermediaries, as they do not care to come into direct contact with the material elements. Still, the majority of spirits could do so if they wished. Very exalted spirit intelligences visit the earth and exert an influence over the lives and in the direction of the affairs of mortals. Some who have been many centuries in their spirit homes are often seen upon the earth, and in communication with those sensitive to spirit influence.

QUES. 17.—*Are any of the states of being after death darker than the earthly condition?*

ANS.—As the earthly conditions vary in degree of darkness, so do the spiritual. There are no conditions here darker than the darkest conditions of earth life. Ignorance and darkness of mind, which willfully shut out all the light of knowledge and understanding, being the darkest condition in which a mind can be found in this your earthly life, or any other.

MISCELLANY.

WHAT ORGAN FIRST RELAPSES INTO SLUMBER?

It is said by scientists to be a fact that all our senses do not slumber simultaneously, but that they fall into a happy state of insensibility one after another. The eyelids take the lead and obscure sight, the sense of taste is the next to lose its susceptibility, then follow smelling, hearing, and touch; the last named being the lightest sleeper and most easily aroused. It is curious that, although the sense of smell is one of the first to slumber, it is the last to awake. Hearing, after touch, soonest regains consciousness. Certain muscles and parts of the body begin to sleep before others. Commencing with the feet, the slumberous influence works its way gradually upward to the center of nervous action. This will explain the necessity of having the feet comfortably warm before sound sleeping is possible.—*Scientific American.*

INSTINCT OF THE CROW.

Among the lower orders there is probably no class of animals that have such adaptability to circumstances as the crow. Nothing so marks his superiority as the ability to take advantage of his surroundings, and to vary his actions in accordance with the necessity of the case. The manner in which he reaches and obtains the oyster and other shellfish is most ingenious. He will manage to pick one up and fly with it fifty feet or more in the air, and let it drop on some hard place, stones, if there be any. This, of course, breaks the shell, and the crow, at his leisure, devours the wounded animal within. At other times he will attack an oyster in quite another way, fully as ingenious. He will pick up a pebble with his bill, fly to where the oyster is, catch him when feeding with his shell open, and drop the pebble into the open shell. The oyster is caught by stratagem; he can not close his shell on the crow's bill. So Mr. Crow, at his leisure, devours the oyster.

METEORIC GOLD.

The discovery of gold in a meteorite which has just been made by Government Geologist Turner in California, is of unusual interest. The meteorite in question is about the size of a man's fist, and around a good portion of it is a solid film of gold. In one part the metal is about an inch square. Gold has never before been found in connection with meteoric iron, and it demonstrates, says Mr. Turner, "that there is gold in the world of space."—*New York Recorder.*

WHAT'S THE MATTER WITH SATURN?

An observation of the planet Saturn by H. C. Main, of Rochester, N. Y., at 9.30 on Saturday evening, June 11th, showed the rings nearly edgewise to the earth, while only a faint film of light was visible. The eastern extension of the rings from the planet was so faint as to have the appearance of flickering or disappearing for an instant. The western extension of the rings was brighter than the eastern, and showed knots of light towards the extremity, as though small satellites were involved in the ring. The instrument used was of three inches aperture, with a power of 150 diameter.

ORIGIN OF THE ALPHABET.

The old notion that the Phœnicians originated the alphabet proves to be more than doubtful. The researches of Edward Glaser seems to show quite positively that letters were first used in Arabia, where, perhaps nearly 3,000 years B. C., where developed several related alphabets, from some of which the so-called Phœnician was descended. Some of the inscriptions—probably more than 4,000 years old—upon which this belief is based, have been copied, but not yet deciphered.

RED MARS IS COMING.

The month of August next is expected to bring important, if not wonderful and sensational, developments in the study of our mysterious heavenly little kinswoman. August 5th next Mars will arrive at a point directly opposite the earth, which it reaches but once in fifteen years, when the distance between the two planets will be reduced from 141,000,000 to 35,000,000 miles. Upon that night 1,000 telescopes will be leveled at the planet, which will repose in refulgent beauty in the southern skies, and 1,000 eyes will seek to pierce the veil of distance that conceals the knowledge for which science thirsts.—*Washington Star.*

ONE OF NATURE'S LAWS.

According to a law of nature, when a body is cooled it becomes heavier than when it is hot. There is one exception to the rule, however, and that is in the case of water. Do you know how important that exception is to us? Cool a can of water from, say, seventy degrees down to forty degrees, and then pour it into a tub of water whose temperature is warmer than forty degrees. You will see that the cooler water will sink immediately to the bottom of the tub. That is how our seas, lakes, and rivers get circulation. But when the cooling process goes below thirty-nine degrees, strange to say, the water becomes lighter than when it was warm. Suppose it continued, as other bodies do, to get heavier as it gets colder, do you not see what would happen? Ice, as soon as it formed, would sink to the bottom, layer upon layer, and seas, lakes and rivers would be frozen solid in winter. But one freezing would do for all time, since the hottest sun of the hottest summer would not thaw the rigid mass.

PARESIS.

"Paresis is the most stubborn and stealthy malady that our high-pressure civilization has evolved, and it is about the only one with which advanced medical skill is unable to successfully cope," said Dr. Barnard Graves, of Philadelphia, to a reporter in St. Louis. "It is so insidious in its ravages and manifests itself in such a variety of forms that the most watchful and learned doctor is liable to be misled by it. Some of the causes are irritability, excitement, outbursts of passion, dissipation and overwork that saps the vital energy and strain the nervous system. It might have been that the death certificate read 'heart failure,' or, may be, some other disease which the medical fraternity is acquainted immediately preceding death from this malady, but we doctors are beginning to realize that paresis was the superinducing cause. We are powerless to check it with drugs, and the sooner the profession at large acknowledges this inability and, with one voice, cries for a lessening of the pace of living the better it will be for the men of affairs of the country, for it is they who are most subject to paresis. You never heard of a day laborer or a farmer dying of it."

AN ANCIENT AIR.

The familiar and inspiring tune of "Yankee Doodle" is said to have been originally written in Greek, the title signifying "Rejoice, O Slave!" Since then all sorts of queer verses have been sung to the frolicsome tune, and at the time of King Charles I., a number of doggeral verses which ridiculed Cromwell were sung to it. The opening verse:

"Nankee Doole came to town,
Upon a Kentish pony;
He stuck a feather in his hat,
And called him macaroni,"

is almost the same as one of those sung to the national air. An old English nursery rhyme also claims the tune; it was a great favorite with the little ones. There was something altogether delightful, says *Harper's Young People*, in the rapid jingle:—

"Lucy Lockett lost her pocket,
Kitty Fisher found it;
Not a bit of money in it,
Only binding round it."

Pockets in those days were bags put on outside of the dress, or this accident could not have happened. The tune itself was called "Kitty Fisher's Jig," in honor of a famous beauty. It is a much-disputed tune, and has been claimed for France and Spain, while in Holland it is said that when the laborers were paid for their work "as much butter-milk as they could drink and a tenth of the grain," they sang, to the air of "Yankee Doodle":—

"Yankee dudel, doodle down,
Diddle, dudel, lanther,
Yankee biver, boover, bown,
Batermilk and tanther."

It came to America through England, and was given as a national air by a British surgeon in the French and Indian war. This was more than twenty years before the Revolution. The colonial regiments liked the tune from the first, and it soon became interwoven with the stars and stripes.—*Waverly.*

Mediumship should be a stimulus to mental effort, not a substitute. Mediumship should aid in the formation of character, and not destroy it. Mediumship should be a means to the end of development of manhood and quicken the sense of responsibility, and not result in apathy and reliance on the spirits to" do it all."—*Two Worlds.*

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Cincinnati, O.

Mrs. Richings closed her engagement with the Union Society last Sunday. The weather being pleasant, two good audiences were present. The morning as well as evening services were devoted to answering questions propounded by the audience. As a preliminary to the morning discourse, the speaker remarked that the majority of the questions she held in her hand referred to mediumship and that people seemed more desirous of knowing something about their medial powers and phenomena than about that higher Spiritualism which the angel world would have us study. Mediumship, she said, was but a stepping-stone to something higher and better in the possessor. Those who could not realize this, had better not seek it. Spiritualism has a sublimer aim than test-hunting and those who stop at the phenomena cease to be Spiritualists. Because there is no more need of fearing a burning hell it is not said that we shall not regret lost opportunities in the future life. The mere possession of knowledge does not suffice to make the soul happy. It must be applied for good, otherwise it becomes a burden rather than a delight to the possessor. Mediumship is especially burdensome in this respect, because it embraces responsibility, and the latter makes it a mission that should be borne without jealousy or vanity. As representatives of the truth, mediums should live it, and set the moral examples themselves that are to be imitated by the world.

Some of the questions, however, referred to mesmerism, magnetic healing, controls, etc., which were treated according to the inspiration that the questioner's paper infused into the speaker. In one of her remarks on a medium's attractions, she said that getting rid of a lying spirit was not always getting rid of the lie. Self-study is the only science that could promise exemption from error in spirit-communion, as like attracts like; and the human weakness most disliked by the medium often served as an indicator to their own weakness—people in general being most sensitive to the discords in others that vibrate in unison with their own.

The evening discourse also embraced a variety of topics containing a number of salient points that brought forth applause in approval. In reply to a question whether spirits are always attracted to those who think of them, the speaker asked: "Do you always love the one you think of?" Further comment was unnecessary, as the whole law of spirit-communion was implied in the counter-question.

After the lecture Mrs. Richings gave some character readings, which were pronounced correct by those who received them.

President Hare then expressed his thanks in the name of the society to Mrs. Richings for her services and the benefit entertainments she extended the association during the month, to which the lady in question neatly replied and said "good-bye."

The regular services will close during July and August, but the mediums' conference will be continued during that time and take place on Sunday evenings at 8 o'clock, instead of in the afternoons as heretofore.

The Ladies' Aid, too, will continue to meet Wednesdays, but at 8 p. m. until further notice.

In September regular services will be resumed with the Hon. A. C. Ladd as speaker.

Lake Brady

Is situated between the cities of Kent and Ravenna, in the county of Portage, in the northeastern part of Ohio. It is a short five minutes' walk from the crossing of N. Y. P. & O. and the Cleveland and Pittsburg Railroads, very near the lake, within easy walking distance are the Cleveland, Canton, and Southern, and the Pittsburg and Western Railroads, thus making four leading railroads contributary to the lake and camp.

The property consists of 242 acres of open land and dense grove, rolling in character, with Lake Brady nestling in one of its great basins, the property sweeping and including the lake. It has been purchased for Spiritualist Campmeeting purposes, and health, recreation, and innocent amusements. There is already constructed a hotel, capable of accommodating with elegantly served meals a thousand persons, with sleeping accommodations for a large number, besides cottages already contracted for, and contigious, beautifully situated farm-houses, where temporary or summer board can be obtained at very reasonable rates. There are also lots to be sold for private cottages, or more elaborate dwellings. Some of the sites are already engaged.

A large pavilion and dance hall, surrounded by broad verandas, stands on the margin of the lake. The hall below is already provided with tables and furniture, and is devoted to parties and refreshments. There is a "switch-back," a "merry-go-round," bathing-houses, a water-toboggan, and a new and unique invention, called the "water nymph"—all for the amusement and solid pleasure of children, youth, and their elders.

The beauty of the whole is the historical lake, with its sandy bottom, its limpid, clear, soft waters, with their sail and rowboats, and sweet, healthful breezes sweeping its surface. A convenient, solidly packed ice-house, filled with the lake crystals, supplies the cooling liquid for all campers and visitors. The whole is a thing of beauty,, rest, and economical, healthful summer life.

By rail it is only one hour from Cleveland; five hours from Pittsburg, and eight hours from Cincinnati, all without change of cars. The Campmeeting Association owns the entire property, and propose to make a campmeeting which shall call the lovers of the spiritual philosophy and seekers from all the northern portions of Ohio, Indiana, and Illinois, and from the whole country if it chooses to be represented.

An opening service was held on the 26th by the two spiritual societies of Cleveland and their children's lyceums. About one thousand were present, the children with their leaders conducting the morning exercises. In the afternoon a more public service was held in a natural amphitheatre in the grove, addressed by the editor of THE BETTER WAY. The audience was marked for its intelligence, sobriety, and courtesy. Every man was a gentleman in bearing, and every woman a lady. There was not a "hoodlum" upon the grounds. A generous collection was taken, and one good, generous, Spiritualist lady from Cleveland donated to the association for its use a new concert grand piano costing $1,000. We predict for this camp, under its liberal management, a grand success.

EDITOR.

Clinton Campmeeting.

Matters at Mount Pleasant Park are progressing finely. The new lodging-house is rapidly materializing, and will be finished in time for the campmeeting.

In addition to the psychical talent already announced will be A. F. Ackerley, whose seances for physical manifestations in the light are a pronounced success, and Mrs. Mabel Aber, the celebrated slate-writing and materializing medium, of Spring Hill, Kan.

From the letters of inquiry received and the number of rooms and tents already engaged, it is safe to say the success of the meeting is assured, and that the year of 1892 will be a memorable one in the history of the association.

Write for circulars to the undersigned, or to L. P. Wheelock, Moline, Ill.

Clinton, Ia. WILL C. HODGE, Sec'y.

PERSONALS.

T. S. Russell writes that a good physical medium is just now needed in Chattanooga, Tenn.

Mrs. Helen Stuart-Richings, who has just closed an engagement with the Union Society of this city, may be addressed at 372[illegible] Baring Street, West Philadelphia, Pa.

The Waverley Magazine publishers make a special vacation offer of twenty-five back numbers for $1. For cheap reading this offer takes the prize, as you get from 250 to 275 complete stories, besides much other matter of interest and twenty-five pieces of first-class music. If you have never seen a copy send five cents for sample to Box 172, Boston, Mass.

The officers of the Union Society of Spiritualists of Cincinnati have the much-deserved thanks of the community for their untiring efforts in behalf of the cause during the past season, and it is hoped that everybody will extend to them the sympathy needed to encourage them for a continuance of their work at the opening of the fall and winter season in September.

Mr. U. G. Figley, of Defiance, O., intends issuing a thirty-two-page monthly magazine devoted to occultism and general reform, as soon as subscriptions enough are received, at the rate of $1 per year, or fifty cents for six months. Money not wanted till enough subscriptions are received. Send name and address on postal, stating how long the magazine is wanted, six months or one year.

Watertown, N. Y.

The First Progressive Spiritual Society of this place has just completed a most successful season and entered upon the annual vacation. In a previous article I alluded to the several mediums who have favored us with their services, the last named, Mrs. Tillie Reynolds, of No. 1637 Sixth avenue, Troy, N. Y., being the one then under engagement, and we all feel constrained to say that for anything that goes to make up a serviceable medium and to build up the cause, Watertown has never seen her superior. She is not only an excellent speaker, full of information, and knowing just how to impart it, and giving excellent tests, and unselfishly willing to conduct services during the week evenings, if desired, if souls hungry for spiritual food can thus be fed; but when not on the platform she is constantly engaged either in private sittings or pastoral work. She was preceded on the first occasion by Mrs. Twing, and on the second by Mr. Frank Baxter and Mrs. Foye, but in each instance she attracted the public attention, and interest in her work constantly increased. She gave to many longing hearts positive proof that their loved ones were not lost, but only gone before. The society proposes to recall her as soon as their mutual engagements will permit.

F. N. FITCH, Cor. Sec'y.

Lake Pleasant, Mass.

The nineteenth annual session of the New England Spiritualist Campmeeting Association will commence July 24th and continue until August 28th. Dr. Charles W. Hidden, of Newburyport, who gave such an able address at the opening of the meeting last summer, will fill the same place this season. Some of the very best talent obtainable has been secured, and no pains will be spared by this, the oldest and largest campmeeting association, to have the meetings the best. The Worcester Cadet Band will furnish the music, and Ingraham's orchestra will play for the dancing at the pavilion both afternoons and evenings. Most of the mediums who annually visit this place will be here, and some new ones are expected.

M. W. LYMAN.

The nineteenth annual convocation of the Lake Pleasant Association will be held at the above resort, Franklin County, from July 24th to August 28th, inclusive.

Among the talent engaged are Dr. C. W. Hidden, Mrs. C. H. Banks, A. E. Tisdale, Hon. Sidney Dean, Mrs. R. S. Lillie, Rev. J. W. Chadwick, Mrs. Carrie Twing, Willard J. Hull, E. J. Bowtel, Dr. F. L. H. Willis, J. Frank Baxter, and Dr. Alfred Free.

Instrumental and vocal music has been amply provided for.

Lodgings can be obtained at the cottages and board and lodgings at Lake Pleasant Hotel. Dining rooms, ice-cream parlors, bakery, and grocery are conveniently situated.

The following railroad and steamboat lines will issue excursion tickets to Lake Pleasant and return, at greatly reduced rates of fare, in most cases being about one-half regular tariff; tickets on sale July 1st.

Fitchburg Ry., Central Vermont Ry., Citizens' Line Steamers New York to Lake Pleasant, via Troy, New York Central Ry., West Shore Ry., N. L. Northern Ry., Norwich and New York Steamers, Transfer Co., Conn. Ry., New Haven and Northampton Ry., Bennington and Rutland Ry., Hoosac Tunnel and Wilmington Ry., Old Colony Ry., N. Y. P. and Boston Worcester Div., D. and H. C. Co. Ry.

Arrangements are also being made for excursion rates with other roads and lines, and for Sunday trains upon all roads in the vicinity of Lake Pleasant. For further information or circulars, address J. MILTON YOUNG,

Lake Pleasant, Mass.

Testimonial.

SHERIDAN, MICH., Feb. 18, 1891.

Dr. A. B. Dobson, Dear Sir:—I feel it my duty to write and tell you what you have done for me. I first wrote to you two years ago this month, and I took three months' treatment. I had been sick one year when I commenced taking your remedies; had been treated by four doctors, and had tried many patent medicines without any benefit, and a friend happened to hand me one of your circulars, and I wrote to you for help. It will be two years the 15th day of next May since I took the last dose of your medicine, and I have done all of my work since, and call myself a well woman. It is a great surprise to every one around here that I got well; they all said I must die; the doctors said I could not live, but I thank the Lord and Dr. Dobson that I am on earth now.

I have written a great many letters for other persons to you; I wrote for Mort Rice, and you helped him so fast, but he is a poor man, and he got hurt so he could not work and get money to keep on doctoring. I have tried to help you get patients; you have done me so much good.

Your ever faithful friend,

ELIZA HULBERT.

See ad. in another column.

Address letters to San Jose, Cal.

From Wisconsin.—I have received more general benefit from one box of Australian Electro Pills than from six of —— Sarsaparilla. Am a man eighty years old and a Spiritualist.

LEWIS KNAPP, Kenosha, Wis.

DR. E. J. WORST, of ASHLAND, OHIO, will mail you twelve days' trial treatment for only 10 cents. FREE TO THE POOR. A full treatment for $1.00 if trial proves satisfactory. They excel liquid remedies for Catarrh, Liver, Kidney, or stomach diseases, etc. Don't fail to write him.

A REMINDER.

"You refuse to change that counterfeit bill for me, and yet you call yourself a Christian!" he said.

"What's that got to do with it?" asked the other.

"You should always return good for evil.—*Puck.*

PUNGENT PARAGRAPHS.

The *Boston [illegible]* thinks that many dogs ranked as A 1 by their owners are really only K 9.

⁂

LIKE HER DAUGHTERS.

"Adam," said Eve,
As they went out the gate,
When ordered to leave
"Is my hat on straight?"
—*Chicago Tribune.*

⁂

St. Peter—Who are you?

Shade of Bostonian—Pardon me. You mean to say, "Who were you?" did you not?

St. Peter—See here. Either my English goes or you go.

Shade of Bostonian—I insist on the correction.

St. Peter—Take the toboggan.—*New York Herald.*

⁂

Migratory birds don't cross the Mediterranean at its narrowest point, but an examination of the point where they do cross has proved that this was at one time the narrowest part of the sea, thus showing the strength of hereditary custom.

⁂

CONDITIONED.

St. Peter (to newly arrived spirit)—Take the toboggan slide.

Spirit—But, while in the flesh, I never believed in hell.

St. Peter—Can't help that. It's a condition which confronts you now, not a theory.—*Puck.*

⁂

The original "kicker," in a metaphorical sense, is mentioned in the first book of Samuel, second chapter, twenty-ninth verse, where a man of God said unto Eli, "Wherefore kick ye at my sacrifice and mine offerings?"

⁂

HE LAUGHED LAST.

An English Quaker on one occasion visited the universities. He was a learned man, familiar with the dead languages. His Quaker garb attracted the attention of three of the students, and they proposed to have some fun out of the old Quaker. They stationed themselves where he might hear them.

Then one said, in Hebrew: "Here is Abraham."

Another said, in Greek: "No, this is Isaac."

The third said, in Latin: "No, it is Jacob."

Whereupon the old man turned and said to them: "Young men, I am neither Abraham, nor Isaac, nor Jacob. I am Saul, the son of Kish, sent to seek my father's three asses; and lo! I have found them."

⁂

The elephant's sense of smell is so delicate that when in a wild state it can scent an enemy at a distance of 1,000 yards.

⁂

A Chinaman recently had the following notice in the Santa Barbara, Cal., paper: "I have a tame cat is lost on the 23th of april it is about nine pounds his breast all are white the hands and legs both are white but his behind leg out side part have a spot Gray Color and his back are all gray but the back have a white blue spot on it his muzzle is red and his head is light black his nake have a iron ring on it and with six chinese money to tie it tight on the iron ring in his neck if any people know where he was bring back to me I will prefer to give him two dollars for reward. Fang Lee Yum, 31 Canon Ferdido Street."

⁂

A DESIRABLE FRATERNITY.

"I see they have started another lodge of the Improved Order of Red Men in your village."

"Yes; my husband has joined it. But that's not the kind of order needed in our midst."

"No?"

"No. What is wanted is an improved order of white men."—*The Jewish Messenger.*

⁂

St. Peter—Who are you?

Shade—Hamlet, the Dane.

St. Peter—You come up pretty often.

Shade—Well, I can't help it. Actors will persist in murduring me.—*N. Y. Herald.*

⁂

Vitiated blood or disordered organ underlies a vast amount of wrong doing. The reverse also is certainly true in reference to human beings, that diseased habits create a bad physical state. The whole contour of the body and outline of features is altered by vulgarity. Is it possible to emphasize too strongly the need of natural play, and more spontaneity in childhood to preserve the boys and girls from perverted muscles and morals?—E. P. Powell in *Open Court.*

⁂

NOT HIS TURN.

Floor Walker—Don't you hear Miss Sellem calling "Cash" at the top of her voice?

Cash-Boy—Yep.

"Why don't you go to her?"

"'Taint my turn. It's Jim Jimson's."

"Where is Jim?"

"He just fell down th' elevator."—*Good News.*

⁂

When the king of Syracuse asked the first of the seven wise men of Greece, Thales, "Who was the wisest of the sages?" he replies, "Time: for it reveals all things."

"What was the most beautiful?"

"The universe; because it contained all that was beautiful."

"What most resembled death?"

"Sleep; for while a person slept he was unconscious of all that was going on around him."

"What was the greatest knowledge?"

"Know thyself," answered the great philosopher.

"Who was the most tiresome of all persons?"

"The fool who could answer more questions in a short while than the wisest man could answer in a life time."

⁂

Ward Leader—Billy, there's a new family moved into your precinct. Better see the man. We need every vote, and maybe he's one of our sort.

Heeler—Naw. He'll never vote for nobody.

"Why not?"

"'Cause he's perfessor of political 'science in a college. Them ducks never knows when it's election day."—*Chicago Times.*

⁂

COLLEGE COMMENCEMENT—ON THE CAMPUS.

Young Professor (encountering Rather Seedy Party)—Ah, my dear sir, I see you are admiring the fine proportions of the edifice before us.

Rather Seedy Party—Yes; it seems a fairish sort of pile.

Young Professor (pompously, rebuking)—You may well say that, sir; it is our new laboratory, just finished and fittet with all the latest appliances at a large cost. It is the munificent gift of Mr. Richard Smith, of Exeter, a scientific enthusiast, who has chosen this means to advance the pursuit of knowledge, and to enrich his Alma Mater. But (patronizingly), possibly you are not interested in such matters.

Rather Seedy Party—Yes; rather, I'm Smith, of Exeter.—*Puck.*

⁂

An editor wrote a ball-room puff, saying: "Her dainty feet were encased in shoes that might have been taken for fairy-boots." But the blundering compositor made it read: "Her dirty feet were encased in shoes that might have been taken for ferry-boats."

MOVEMENTS OF MEDIUMS.

Prof. G. G. W. Van Horn may be addressed at [illegible] Olive Street, St. Louis, Mo.

Harlow Davis, the platform test medium, can be addressed at Portland, Ore.

E. J. Bowtell is speaking at Rindge, N. H., July 3d and 10th; Lake Pleasant, August 12th. Address 223 Shawmut Avenue, Boston.

Geo. H. Brooks may be addressed for lecture engagements at 144 N. Liberty Street, Elgin, Ill.

Charles W. Peters may be addressed for engagements to lecture at Rochester, Indiana, Box 57.

Mrs. Nellie S. Baade, trance and inspirational lecturer, may be addresse for engagements at 240 National Avenue, Detroit, Mich.

Mrs. A. E. Kibby, psychometrist and platform test medium, will engage for campmeetings. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mr. and Mrs. S. Hurson, test mediums, crayon spirit artists, and inspirational musicians, can be addressed until August 1st at Vicksburg, Kalamazoo, Co., Mich., for engagements.

Mrs. Ethel Braun, lecturer and test medium, is open to engagements on her way to Onset Bay Campmeeting. Address 222½ W. Seventh street, St. Paul, Minn.

Prof. J. Madison Allen's labors have recently been in Rogers, Ark., and in Liberal and Lamar, Mo.; Mrs. M. T. Allen's in Rich Hill, Mo., Liberal, and Springfield. Address them at Liberal, Mo.

Dr. H. T. Stanley will speak and give tests for the Union Society of Grand Rapids during the rest of this month and the month of July. He then goes to Haslet Camp. He would like to engage for the fall and winter months. Address 175 Barclay street, Grand Rapids, Mich.

Will C. Hodge, secretary of the Mississippi Valley Spiritualists Association, is now located at Mt. Pleasant Park, Clinton, Ia., where he will remain until after the campmeeting. All letters of inquiry should be sent to the above address, or to L. P. Wheelock, superintendent, Moline, Ills.

Mrs. Nettie Holt-Harding, lecturer and platform test medium, solicits correspondence with societies in regard to dates of 1892 and 1893. She will be at home during the summer months, 14 George street, East Somerville, Mass.

Mrs. Tillie Reynolds, inspirational speaker with psychometric readings, can be addressed at 1637 Sixth avenue, Troy, N. Y.

G. W. Kates and wife are engaged at Parkland Camp, July 3d, 4th, and 10th; Mantua, O., Camp, July 24th and 31st; Ashley, O., Camp August 28th and September 4th. Balance of September at Defiance, O. Will accept calls in the West for winter months. Address 2234 Frankford Ave., Philadelphia.

Frank N. Foster, the well-known spirit photographer, and his son, Master Benj. F. Foster, physical medium, will be at the Indiana State Campmeeting at Chesterfield, Ind., from July 17th to August 7th; and at the campmeeting at Clinton, Iowa, from August 8th to September 1st, after which societies wishing their services can address to Way Publishing Co.

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FOURTH PAGE—The Spirit World and its Inhabitants, Lyman C. Howe; Where is the Centre of Gravity; A Modern Martyr, P. F. De Gourney; Growth of our West; News Items; Our Exchanges.

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Married

At the residence of the bride, before assembling friends, June 19th, Mr. E. H. Beebe and Mrs. Emily P. Deming were united in the sacred bonds of marriage by the Rev. A. E. N. Rich, assisted by Mrs. Walton. All of Jackson, Mich., the bride formerly of Vicksburg, Mich.

Campmeetings for 1892.

New Era, Oregon, June 10 to June 27.
Haslett Park, Mich., July 28 to Aug. 29.
Mantua Station, July 24 to Aug. 14.
Verona Park, Me., Aug. 14 to Aug. 28.
Lily Dale, N. Y., July 22, to Aug. 28.
Vicksburg, Mich., Aug. 12 to Aug. 28.
Lake Pleasant, Mass., July 24 to Aug. 28.
Chesterfield, Ind., July 21 to Aug. 15.
Summerland, Cal., Sept. 11 to Oct. 2.
Liberal, Mo., Aug. 20 to Sept. 19.
Clinton Iowa Mt. Pleasant Park, July 31 to Aug. 28.
Northwestern Spiritual Association, Merrimac Island, St. Paul, Minn., July 1 to July 24.
North Collins, N. Y., Sept. 1st to 4th.
S. E. Michigan and N. E. Ohio Devil's Lake Mich., July 28th to August 8th.
Taylor Park, Denver, Col., Sept. 1st to 15.
Pine Bank Grove, Malden, Mass., Sept. 5 and every Sunday to end of season.
Sunapee Lake, N. H., July 31 to Aug. 28.
Queen City Park, Burlington, Vt., July 31 to Sept. 5.
Lake Brady, O., July 24 to Aug. 28.
Onset Bay, Mass., July 10 to Aug 28.
Temple Heights, Me., Aug. 12 to Aug. 21.
[Others will be added to this list as we hear from our correspondents.—ED. B. W.]

Testimonial.

B. F. Poole, Clinton, Iowa.

Dear Sir—Your Melted Pebble Spectacles received and fit perfectly. I consider them superior to any other kind, and they do not cost one-half as much. M. S. DODGE,

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Send your address for valuable information and illustrated circular how to be fitted by my new clairvoyant method. Address,

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See ad. in another column.

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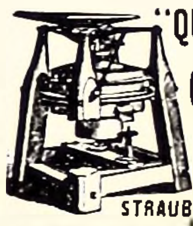

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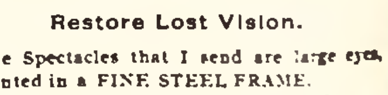

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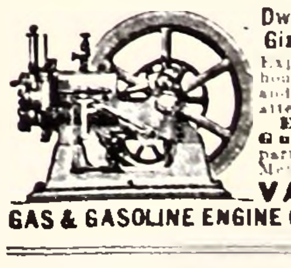

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